

**NON-FORMAL, CHRISTIAN RELIGIOUS EDUCATION FOR
ADULTS AT A LOCAL CHARISMATIC CHURCH ON THE
WITWATERSRAND :**

A CASE STUDY

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NON-FORMAL, CHRISTIAN RELIGIOUS EDUCATION FOR ADULTS AT A
LOCAL CHARISMATIC CHURCH ON THE WITWATERSRAND :

A CASE STUDY

James Mitchell

RESEARCH REPORT SUBMITTED TO THE FACULTY OF EDUCATION,
UNIVERSITY OF THE WITWATERSRAND, JOHANNESBURG, IN PARTIAL
FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE OF MASTER OF
EDUCATION (ADULT EDUCATION).

Degree awarded with distinction on 30 June 1998

Johannesburg, December, 1997.

DECLARATION

I declare that this research is my own, unaided work. It is being submitted for the degree of Master of Education at the University of the Witwatersrand, Johannesburg. It has not been submitted before for any degree or examination at any other university.

A handwritten signature in black ink, appearing to read 'James Mitchell', with a stylized flourish at the end.

James Mitchell

15th day of December, 1997.

DEDICATION

This research is dedicated, with love, to the memory of my late father, David Mitchell (1925-1980), and to my childhood and life-long friend, the late Volker F. Kuhlmann (1945 - 1995).

COLLEGE PHOTOGRAPH



Photograph : Christian Life Ministries, Freeway Park, Boksburg.

The Holy Spirit as Teacher

“But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak of his own; he will speak only what he hears, and he will tell you what is yet to come.

He will bring glory to me by taking from what is mine and make it known to you. All that belongs to the Father is mine. That is why I said the Spirit will take from what is mine and make it known to you.”

John 16:13-15 (NIV Bible)

The Christian as Teacher

“It was he who gave some to be...teachers, to prepare God’s people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining the whole measure of the fullness of Christ.”

Ephesians 4:11-13 (NIV Bible)

The Bible Scholar

Though I study long and hard,
And seek and assimilate all knowledge;
And though I clearly recall and comprehend all
facts, figures and statistics,
And do not do the will of God:
My learning counts for nothing!

And though I analyse and synthesize,
And evaluate all the experiences of a lifetime;
And though I ponder and meditate on all these events,
And do not do the will of God:
My life is meaningless!

I appear all knowing, yet know nothing;
All seeing, yet see nothing;
Attentive, yet hear nothing;
Industrious, yet do nothing.
I may achieve all things, yet achieve nothing!

Nothing of value,
No eternal life;
No share in God's glory,
Only evanescent life.

For to do is to obey our God in love,
As we grow in knowledge and wisdom from above;
And to do is to show all brotherly love,
As we travel life's path to our Saviour above.

JAMES MITCHELL
20th April, 1993.

ABSTRACT

The case study, presented in this report, is concerned with a particular form of adult education, namely, non-formal, adult Christian religious education - a form of education associated with local churches and which is provided by certain of them, usually on a part-time basis, throughout the year.

More specifically, the case study examines the non-formal, adult Christian religious education provided by the Christian Life Ministries Training College, Freeway Park, Boksburg, in an attempt to answer the two overarching research questions, contained in the case, namely : "To what extent does the Christian religious education provided for adults by an apparently successful local church-based Bible school conform to the current theory and practice of this form of adult education, as discussed in the literature?" and "What factors are necessary for the successful establishment and continued existence of a local church-based Bible school on the Witwatersrand?"

The research approach adopted was essentially qualitative, participative and collaborative in nature, and included three steps: Step one consisted of a literature review, to highlight the current thinking on non-formal adult Christian religious education at local church level. Step two consisted of the actual case study - the interviews, the surveys and the identification of important policy documents and action plans, to obtain the required information on the school, and step three consisted of an analysis and synthesis of the information thus obtained, in order to compare the findings with the theoretical model, provided by the literature review, and to answer in the process, the research questions referred to above.

A review of the findings suggest that the school does, for the most part, compare fairly well to the current theory and practice of adult, Christian religious education and that it does owe its successful establishment and continued existence, in part, to the prevailing local conditions in the country. However, it does not appear to owe its establishment or continued existence to any prevailing local conditions on the Witwatersrand - none of which were identified in the research.

After presenting the findings, the report concludes with summaries of the research approach and research findings, and with some final thoughts on the case study. It ends with some recommendations regarding the use of the findings and with suggestions for future research into the theory and practice of local church-based adult Christian religious education in a South African setting.

KEYWORDS

ADULT EDUCATION

BIBLE SCHOOLS/COLLEGES

CHARISMATIC BIBLE SCHOOLS/COLLEGES

CHRISTIAN EDUCATION

CHURCH-BASED EDUCATION

NON-FORMAL EDUCATION

RELIGIOUS EDUCATION

SOUTH AFRICAN CHURCH-BASED EDUCATION

ACKNOWLEDGEMENTS

A successful research project is rarely the result of the efforts of one person (the researcher) - and this project is no exception. It is, therefore, with this thought in mind that I would like to thank:

Professor Denzil Russell, my supervisor, for his thought-provoking questions and sound advice on this project.

My lecturers and fellow students, in the Department of Adult Education, for their helpful suggestions and comments during our two years together.

Pastor Neville Robinson, of Christian Life Ministries, who kindly agreed to assist with the case study and who patiently answered all my questions.

The college staff: Mr Bob Daniel (the Dean), Mrs Ruth Robinson (a lecturer) and Pastor Lawrence Wilson (a guest lecturer), who gave of their valuable time and shared their knowledge and experience with me.

Ivan Padiachy, a work colleague, whose encouragement, feedback and assistance (with the loan of library books) contributed significantly to keeping me challenged during the course.

Diane Blades, of the Wits Computer Department, who assisted me with the statistical software program.

Charlene Gabin, our departmental secretary, and my wife Laetitia, who spent hours patiently typing my assignments and this report and

My mother, Mrs Sheila Barnard, for her quiet confidence and support throughout my years of study.

Finally, and most importantly, I would like to humbly thank my God and Creator for His many blessings and His grace which He has bestowed on me throughout my life.

CONTENTS

Declaration.....	(ii)
Dedication.....	(iii)
College Photograph.....	(iv)
The Teacher and The Bible Scholar	(v)
Abstract.....	(vii)
Acknowledgements	(ix)

CHAPTER 1 : Introduction

1.1 Statement of the Problem	2
1.2 Importance of the Research	3
1.3 Background to the Problem	4
1.4 Research Aim	4
1.5 Research Questions.....	5
1.6 Overview of the Research Approach	5
1.7 The Case Study Approach	6
1.8 Scope of the Study	6
1.9 Selection of the Church Bible School	6
1.10 Limitations of the Study	7
1.11 Assumptions of the Study	7
1.12 Explanation of Terms.....	9

CHAPTER 2 : Review of the Related Literature

2.1 Introduction	13
2.2 Historical Review	16
2.3 A Review of the Theories	18

2.4	A Review of the Six Foundational Issues in Adult, Christian Religious Education	23
2.5	Challenges for the Future	47
2.6	The Theoretical Model - A Summary	48
2.7	Conclusion.....	54

CHAPTER 3 : Research Design

3.1	Research Approach.....	55
3.2	Role of the Case Study	58
3.3	Research Design Table	62
3.4	Selection of the Church Bible School	66
3.5	The Selected Church Bible School.....	66
3.6	Student Sample	67
3.7	Staff Sample.....	70
3.8	Research Questions.....	70
3.9	Information Gathering Instruments	72
3.10	Sources of Information	80
3.11	Validity and Reliability of the Research Methods and Associated Instruments.....	82
3.12	Deficiencies (or Limitations) in the Research Design	84
3.13	Organisation and Treatment of the Information	87
3.14	Conclusion.....	90

CHAPTER 4 : The Case

4.1	Introduction	92
4.2	An Historical Review of Adult, Christian Religious Education in the Local Church.....	93

4.3	The Theory Underpinning the Bible School's Approach to Adult, Christian Religious Education	95
4.4	The Nature of Adult, Christian Religious Education in the Bible School	98
4.5	The Purpose of Adult, Christian Religious Education in the Bible School.....	106
4.6	The Context within which the Adult, Christian Religious Education is given	108
4.7	The Practical Side of Adult, Christian Religious Education	110
4.8	Programme Scheduling.....	122
4.9	The Participants	124
4.10	Reasons for Assisting with the Administration of the Bible School	128
4.11	Reasons for Assisting with the Teaching/Lecturing Programme.....	129
4.12	Reasons for Attending Local Church Bible Schools	130
4.13	Reasons for Attending the Christian Life Ministries Training College	131
4.14	Student Attitudes to, and Perceptions of, the Bible School/Training College	133
4.15	Challenges for the Future	137
4.16	Factors Contributing To The Establishment, and Continued Existence, of A Successful Church-Based Bible School on the Witwatersrand	141
4.17	Summary of the Main Findings.....	142

CHAPTER 5 : Summary, Final Thoughts and Recommendations

5.1	Summary of the Research Approach	151
5.2	Summary of the Research Findings	158
5.3	Some Final Thoughts on the Case Study	161
5.4	Recommendations Based on the Research Findings	166

LIST OF REFERENCE	168
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APPENDICES

Appendix A :	Letter to the Church requesting assistance with the Research/Response Card	A-1
Appendix B :	Church Bible School Survey Form and Responses- Church Pastor/School Principal	B-1
Appendix C :	Staff Biographical Data Survey Form/Sample Response.....	C-1
Appendix D :	Student Biographical Data and Attitude Survey Form/Sample Response.....	D-1
Appendix E :	Biographical Survey Data - Staff and Students	E-1
Appendix F :	Transcriptions of the Audio-Tape Recorded Interviews/ Discussions - 'Significant Statements' - Church Pastor/School Principal	F-1
Appendix G :	Bible School Course Schedules - 1996-97	G-1
Appendix H :	Additional Church Bible School Documentation	H-1

LIST OF DIAGRAMS AND TABLES

Diagram 1 :	The Organisational Structure of the Church	H-2
Diagram 2 :	The Organisational Structure of the Church	H-2
Table 1 :	Four Theoretical Approaches to Religious Education	F-25
Table 2 :	Five Contemporary Approaches to (Christian) Religious Education	F-26
Table 3 :	1996 Student Sample Data - A Summary	69
Table 4 :	The Bible School - Meeting Students' Spiritual Needs.....	132
Table 5 :	The Bible School - Meeting Students' Self-Understanding Needs.....	132
Table 6 :	Student Attitudes - Means and Standard Deviations	135
Table 7 :	Summary of the Main Findings of the Case Study.....	142

CHAPTER 1 : INTRODUCTION

Non-formal, adult religious education is acknowledged in the literature as a part of adult education in general (Deshler and Hagan, 1991:154), and as an important part of South African education in particular (NEPI, 1993:37). The expectations, both internationally and nationally, are that adult religious education, specifically at the small community level (Trester, 1985:343) will help to shape the lives of individuals and entire cultures, and will assist adults as they face the challenges of the final decades of the twentieth century (Beatty and Hayes, 1991:407) and beyond.

In South Africa, in particular, a renewed interest in (non-formal) adult education has emerged that has been influenced by “several compelling factors” (NEPI, 1993:1). These factors include:

1. The **disaster in the school system** and its failure to provide adequate initial training.
2. The rapid **technological change** in society (worldwide) and the need for training and re-training.
3. The rapid **political and social change** in the country.
4. The new **opportunities for development** in the country and the importance of the adult education process in participatory and collaborative approaches to development.
5. The increased awareness of the enormous and growing number of **poor people** living in great misery (especially in the rural areas and in the squatter camps).
6. The need for **redress** for apartheid’s wrongs and for past and present discrimination against women, rural, and poor people and
7. The global and national **ecological and social crises**.

This renewed interest in (non-formal) adult education, and the great expectations for adult religious education, highlighted the need for South-African - specific literature on these subjects. As the local literature, especially on non-formal adult religious education, is very sparse and not readily available in our libraries, there is a need to produce this literature and to make it readily available to researchers and practitioners in this field. These are clearly research-related issues and this research project was one small attempt to address them.

1.1 STATEMENT OF THE PROBLEM

This research project investigated non-formal, adult Christian religious education at a local Charismatic Church on the Witwatersrand in order to obtain some authoritative information that could be used by the practitioner to facilitate change in adult, Christian religious education at local church level and/or to stimulate practitioner - based enquiry at this level.

More specifically, the case study examined the non-formal, adult Christian religious education provided by the Christian Life Ministries Training College, Freeway Park, Boksburg, in an attempt to solve two overarching research problems, namely : "To what extent does the Christian religious education provided for adults by an apparently successful local church-based Bible school conform to the current theory and practice of this form of adult education, as discussed in the literature?" and "What factors are necessary for the successful establishment and continued existence of a local church-based Bible school on the Witwatersrand?"

1.2 IMPORTANCE OF THE RESEARCH

In general, research into adult education is important because it is interested in identifying, systematising and expanding a body of knowledge unique to that field of interest (Merriam, 1989 : 161). More specifically, the research aims, amongst other things, to influence the theory and practice of adult education, to influence subsequent writings in adult education and/or to stimulate further research in the field (Merriam, 1989:161).

Given the great expectations, noted earlier, for adult **religious** education (now and in the future) it is important to investigate one form of it, namely, **non-formal**, adult **Christian** religious education, provided at **local church level**, for at least five reasons :

1. Because "most adult religious education is produced and consumed" at this level (Beatty and Hayes, 1991:402 and NEPI, 1993:37).
2. Because there are not accurate records of attendance at this level (Beatty and Hayes, 1991:402).
3. Because there appears to be no authoritative information (research data or literature) on programme planning and adult instruction at this level (McKenzie, 1982:100 and Elias, 1982:107).
4. Because "only churches that are in close contact with a community are making any headway in the face of declining mainline church membership amongst all population groups since 1980" (Hendriks, as quoted in Ryan (1996:13)). One way, this writer contends, of maintaining close contact with a community, and thus increasing church membership, is through non-formal local church-based adult Bible schools.

5. Because, at the local level, a small scale enquiry would highlight the relative importance of the local context : the historical, religious and cultural traditions - factors important in the context of community - based education.

1.3 BACKGROUND TO THE PROBLEM

At the beginning of 1993 the writer felt the need to, once again, study the Bible on a formal basis - this he had not done (formally) since his undergraduate years (1970 - 1972). A telephone call to Rosebank Bible College, Johannesburg - a college he became acquainted with during his post-graduate year at the Johannesburg College of Education - led him to the St Andrews Presbyterian Church Bible School in Benoni.

While attending the one-year Bible Survey course at the school the writer, drawing on his previous Biblical Studies and educational training experience, began to ask himself some fundamental questions about local, non-formal, church-based Bible schools and the training that they provide. These questions were used as a starting point of this research project.

1.4 RESEARCH AIM

The aim of the project was to probe a non-formal, adult Christian religious education provided by a local Protestant church on the Witwatersrand. Subsequently, the research focused on a specific Charismatic church in the Boksburg area.

1.5 RESEARCH QUESTIONS

The two overarching research questions that this case study attempted to answer were : "To what extent does the Christian religious education provided for adults by an apparently successful local church-based Bible school conform to the current theory and practice of this form of adult education, as discussed in the literature?" and "What factors are necessary for the successful establishment and continued existence of a local church-based Bible school on the Witwatersrand?"

In attempting to answer these two questions, fourteen supplementary research questions, based on the "six foundational issues that must be addressed in every time" (Groome, 1980:277), were set. These "foundational issues" include:

1. What is the nature of adult Christian religious education?
2. Why do adult Christian religious education?
3. Where - within what context must adult Christian religious education be given?
4. How do we do adult Christian religious education?
5. When do we do adult Christian religious education? and
6. Who are the adults, in adult Christian religious education?

1.6 OVERVIEW OF THE RESEARCH APPROACH

The research project adopted a qualitative approach, discussed by Merriam (1989:161ff), that was essentially participative and collaborative in nature, and that included three steps: Step one consisted of a literature review, to highlight the current thinking on non-formal adult Christian religious education at local church level. Step two consisted of the case study to obtain the required information from the staff and students, and step three consisted of an

analysis and synthesis of the information thus obtained, to compare the findings with the theoretical model, provided by the literature review, and to answer, in the process, the research questions referred to above.

1.7 THE CASE STUDY APPROACH

The case study approach used conforms to the type of qualitative, research-based, case study discussed by Walker (1980:35) and Merriam (1988:67ff) and used structured interview schedules, semi-structured interviews and discussions, biographical surveys, attitudinal rating scales and document analysis, to obtain the required information on the staff and students and on the school itself.

1.8 SCOPE OF THE STUDY

The field work for the study was limited to a case study of non-formal, part-time (evening classes) for adults in Christian religious education at a local, predominantly White, middle-class, (Charismatic) church on Witwatersrand.

1.9 SELECTION OF THE CHURCH BIBLE SCHOOL

The Christian Life Ministries Training College, which forms part of the Christian Life Ministries Church in Freeway Park, Boksburg was selected for the case study because it met the above criteria, and because its staff and students agreed to participate in the research project.

1.10 LIMITATIONS OF THE STUDY

The following factors may have affected the accuracy of the investigation :

1. The writer's limited knowledge of the Charismatic churches - the writer is a Methodist.
2. The writer's limited experience in conducting academic research.
3. The difficulties associated with case study methods of research. (Refer to Chapter 3.)
4. The problems associated with the data gathering instruments: the questionnaire, the semi-structured interview, the tape recordings, and the rating scale checklists. (Refer to Chapter 3.)

1.11 THE ASSUMPTIONS OF THE STUDY

The following assumptions were (and are still) held by the writer:

1. That the Bible is the infallible Word of God.
2. That all education must be shaped and directed by the Word of God.
3. That adult, Christian religious education does have an important part to play at local church and community level, now and in the future.

4. That there are distinct differences in process and content between adult religious education, in general, and adult, Christian Protestant or Charismatic religious education, in particular.
5. That most non-formal, adult Christian religious education, at local church level, is generally guided by what Burgess(1975) calls the "Traditional Theoretical Approach to Religious Education" and by what Seymour (1982) calls the "Religious Instruction Approach to Christian Education" (Vogel 1984:78-88).
6. That adult Christian religious education must be underpinned by an eclectic theory that adopts a broad, learner-based approach to programme selection and development.
7. That there is an urgent need for research-based, authoritative information on non-formal, adult Christian religious education, at local church level, that can be used to facilitate change and to stimulate practitioner-based inquiry at this level.
8. That the case study method of research does provide some of the required authoritative information needed at local level: information that the reader can choose to apply or not to apply to his/her situation, or choose to base or not to base judgements on.
9. That he would adopt a neutral, non-judgmental role once the parameters of the case study have been negotiated and agreed to by the participants. To this end, the information recorded would be analysed only from the perspective of the literature, the school participants and the school's documentation. How the adult, Christian religious education provided by the training college compared to the current theory and practice of this form of adult education would, therefore, be determined by what

the participants had to say on the subject. The factors contributing to the successful establishment and continued existence of such a local, church-based, Bible school on the Witwatersrand would also be determined by what these participants had to say on the subject.

1.12 EXPLANATION OF TERMS

Adult Education - although it is very difficult to define (NEPI, 1993:3), this term denotes

“the entire body of organized education processes, whatever the content, level, and method, whether formal or otherwise, whether they prolong or replace initial education in schools, colleges, and universities as well as in apprenticeship, whereby persons regarded as adult by the society to which they belong develop their abilities, enrich their knowledge, improve their technical or professional qualifications, or turn them in a new direction and bring about changes in their attitudes or behaviour in the twofold perspective of full personal development and participation in balanced and independent social, economic, and cultural development” (UNESCO Recommendation (1978) in NEPI, 1993:4).

The writer has chosen this description, in preference to others, mainly because it includes both formal and non-formal adult education as part of adult education. As such, it does not exclude the adults learning in the conventional formal education system as the other descriptions do.

Celis/Cell Groups - this term is used to describe “a group of worshippers who meet in a fellow church member’s home, on a regular basis, to develop a community relationship. This relationship is developed through fellowship and discussion, in which the Word of God (the Bible) and certain aspects concerning the Word are discussed by all members of the cell. Participation by all members is emphasised” (Daniel, 1997) - Dean : Christian Life Ministries Training College).

CFC - the Christian Family Church (previously Christian City), Elandsfontien.

Charismatic Church - this term is used to refer to those churches that

“developed out of the mainline Protestant churches...Charismatic churches are those in which the leaders operate under a favour, a grace or talent (Greek: Xarisma or English: Charisma) vouchsafed by God...Charismatic church leaders believe that each independent church organisation owes its origin to a definite instruction from God to embark on a particular course of action resulting in people being born again, being filled with the Holy Spirit and then speaking in tongues as the only evidence of that experience, in accordance with the Word of God. Those who have been born again are then required to obtain a detailed knowledge of the Word of God so that their lives might be ordered according to the Word of God, prophetic utterances, visions and the unction of the Holy Spirit. The ultimate objective is to develop a close relationship with God the Father, God the Son and God the Holy Spirit so that Christ might be revealed through each individual” (Daniel, 1997 - Dean: Christian Life Ministries Training College).

Christian Religious Education - this term is used to describe a particular subject that is “...intimately related to the Christian faith...” (Hull, 1985:46).

Formal Education - following the Educational Renewal Strategy: Discussion Document (1991), this term is used to describe the “education provided at or by a school, college, technikon, university or other education institute with a view to obtaining a degree, certificate, or diploma instituted by or under any law” (NEPI: 1993:8).

Informal Education - following the de Lange Report (1981), this term is used to describe the learning that is gained through daily experience (NEPI, 1993:7).

IFCC - the International Fellowship of Christian Churches. This organisation acts as a co-ordinating body and speaks for all the Charismatic churches at, for example, Government-level to place charismatic pastors in the army, etc. It has no authority over the participating churches (Daniel, 1997 - Dean : Christian Life Ministries Training College).

JCE - the Johannesburg College of Education - a teacher training college.

NIV - the New International Version of the Holy Bible.

Non-formal Education - following the Education Renewal Strategy : Discussion Document (1991), this term (for which there are a number of definitions) is used to describe the "planned, structured education provided at or by any institution to obtain a qualification other than a degree, certificate, or diploma instituted by or under any law for formal education." (NEPI: 1993:8). Put differently, non-formal education is the "educational activities planned for adults which take place outside the formal system of schools and tertiary education institutions and which do not lead to formal certification" (De Lange Report (1981) - NEPI, 1993:7). Furthermore, non-formal education is seen as part of a continuum between formal and informal education.

Protestant Church - this term is used in its broadest sense, that is, it excludes the Catholic community but includes all the other mainline denominations, such as the Anglicans, Methodists, Presbyterians and Reformed Churches. The term is also used to include the Evangelical, Apostolic and Charismatic Christian communities.

Religious Education - this term is used to describe a virtually new subject which appeared in the 1970s. This subject is not "...intimately related to the Christian faith..." but is concerned with "...theological appraisal" (Hull, 1985:46).

Witwatersrand - this term refers to the ridge of ground in the Transvaal Province and extends roughly from Roodepoort in the west of the province to Springs in the east. (The ridge is now included in the newly formed Gauteng Province.)

CHAPTER 2 : REVIEW OF THE RELATED LITERATURE

"A ... practice that is shaped and directed
from first till last by the Gospel."

Fowler, Van Brummelen and Van Dyk, 1990

The following literature review was undertaken by the writer in order to identify and assess the current theory and practice of adult, Christian religious education, at the local (Protestant) church-based, Bible school level, with a view to answering the two overarching research questions (referred to in Chapter 1.5) and the fourteen supplementary research questions (referred to in Chapter 3.8).

2.1 INTRODUCTION

Non-formal, adult religious education is acknowledged in the literature as part of adult education, in general (Deshler and Hagan, 1991:154), and as an important part of South African adult education, in particular (NEPI, 1993:37). The expectations, both nationally and internationally are that adult religious education, specifically at the small community level (Trester, 1985:343), will help to shape the lives of individuals and entire cultures, and will assist adults as they face the challenges of the final decade of the twentieth century (Beatty and Hayes, 1991:407) and beyond.

Given these great expectations for adult religious education, now and in the future, it is important to investigate non-formal, adult **Christian** religious education at **local church level** for at least five reasons :

1. It is at this level that "most adult religious education is produced and consumer" (Beatty and Hayes, 1991:402 and NEPI, 1993:37).
2. It is at this level that no accurate records are to be found concerning attendance figures (Beatty and Hayes, 1991:402), nor is there any authoritative information relevant to programme planning at this level (McKenzie, 1982:100).
3. It is also at this level that an important gap in adult (Christian) religious education research and literature is to be found - specifically in relation to adult instruction (McKenzie, 1982:100 and Elias, 1982:107).
4. Furthermore, based on Hendricks' conclusion (as quoted in Ryan, 1996:13) that "only churches that are in close contact with a community are making any headway", in the face of declining mainline church membership amongst all population groups since 1980, this writer contends that it is also at this level that the church can use a Bible school to maintain close contact with its community and thus increase its membership.
5. Last, but not least, it is at this level that, from a post-modernist perspective, a small-scale enquiry would highlight the relative importance of the local context and the historical, religious and cultural traditions, etc. - factors important in the context of community-based education.

Given the above factors, as a rationale, for proposing an investigation into non-formal adult **Christian** (specifically **Charismatic**) religious education at local church level, this literature review will cover the following :

- * A review of the **history** of adult Christian religious education, to help clarify the present situation (Elias, 1982:119).
- * A review of the **theories** underpinning, guiding and informing adult Christian religious education to show "the richness of the different approaches" (Elias, 1982:153f).
- * A review of the "**six foundational issues** that must be addressed in every time" (Groome, 1980:277) namely, the what, why, where, how, when and who of adult Christian religious education.
- * A review of some of the **challenges** to be faced in the future - and will conclude with a
- * **Theoretical Model** - a model suggested by the theory and practice of this form of education.

Approaching the review in such a manner will, according to Groome (1980:277), bring the researcher/educator to a "critical consciousness" about the specifics of adult Christian religious education, namely, the "purpose and functions, the content and programme, the programming and instructional approaches, the volunteer learners, the leadership dimensions and the interfaith initiatives "(Beatty and Hayes, 1991:398).

2.2 HISTORICAL REVIEW¹

The origins of adult, Christian religious education are found in the personal ministry and teachings of Jesus Christ and His immediate followers - a ministry influenced, in part, by the long, influential teaching traditions in Judaism and a ministry that challenged adults to adopt a new or different way of life.

As the early church became established, the education provided was aimed at adults: to prepare them for church/community membership and to prepare them to defend the new way of life.

During the Middle Ages (that is, after the fifth century AD) a general decline in learning occurred and, as a consequence, church education became simpler and more authoritative and formal religious education for adults became rare. Monastic educational institutions were established and a distinctive ideal for the Christian teacher emerged: to teach doctrines and a way of life.

Later, during the Reformation Period, emphasis was again placed on religious education, mainly to combat the low level of religious understanding and the widespread existence of superstitious beliefs and practices. Literacy Schools were established for mainly poor adults to enable them to read the Bible, to develop them as individuals and, in so doing, to facilitate the formation of a faith community.

1. The first part of the Historical Review, that is, from the origins of adult, Christian religious education to the 1970s trends in Protestant religious education in the United States of America, was from Elias, J.L. (1982) The Foundation and Practice of Adult Religious Education. Malabar : R.E. Krieger.

A review of the literature reveals very little about religious or Christian education in the Post-Reformation (or Colonial Period), or in subsequent historical periods in South Africa (see NEPP1 and Codrington, below). In order to review religious or Christian education during these periods it is, therefore, necessary to look beyond South Africa, to a country with a history not too dissimilar to that of South Africa, namely, the United States of America.

During the **Post-Reformation Period** (that is, during the American Colonial period) religious education was used to implant an active religious life in the colonies, to practice true piety, for indoctrination into the beliefs of the community and for religious revival purposes.

Finally, while the **Post-American Revolution Period** saw a decline in the influence of the churches in the education of young adults, the 1960's witnessed a rapid growth in adult education in all religious institution - a growth given impetus, in the United States, by the development of adult religious institutions such as Chautauqua².

During the 1970's, for example, Elias (1982:137) notes, in the research of Stocks (1977), seven major trends in Protestant religious education in the United States. These trends include :

- * Different denominational understandings of adult religious education (including social action, personal development and basic doctrinal instruction).
- * A concern for faith crisis (people not understanding clearly their faith).

2. The Chautauqua movement was a Protestant institution, connected with the Methodist - Episcopal Church. It was founded in 1874 by John Vincent, a minister, and Lewis Millar, a businessman and church layman. At the time Protestantism's most famous institution, it mixed a strong religious orientation with liberal education, espoused the principle of life-long religious education and challenged religious education to face, and address, the social and human problems associated with urbanisation and industrialisation in America (Elias, 1982:132-135).

- * A questioning of the concept of education (is it doctrination or action/reflection?).
- * Implementing adult education at **local**, not denominational level.
- * The use of a variety of adult religious education approaches and models.
- * The recognition that adult education programmes must speak to the special needs of specific adults, for example, singles, divorced, handicapped, young and old, etc.

Historically, in **South Africa**, the churches according to NEPI (1993:37) have played a strong role in educational development and in supporting alternative adult education at ground level. However, Codrington (1981), having reviewed religious education at schools, churches (denominational level), universities, and at the formal Bible Colleges, found an "... inadequacy of the total contribution of the churches towards the total equipping of laymen for effective living and ministry ..." (Codrington, 1981:8), and reminds the churches of their responsibility for training their own laity (p131).

On balance, however, there is agreement that the "achievement" of the Christian Church (in adult education) is undeniably impressive ... but that the motives behind their educational involvement were mixed" (Davies, 1974:68); their efficiency and effectiveness variable and their documentation, at local level, inadequate or non-existent.

2.3 A REVIEW OF THE THEORIES

According to McKenzie (1982:114) "a theory of adult religious education must come to grips with three fundamental and obvious notions : 1) adulthood, 2) religion, and 3) education". In this respect "theoretical work in adult education has been on the increase ... (and) ...the field has ... highly developed theoretical approaches" (Elias, 1982:152). Seven of these approaches will be briefly reviewed.

The Theological Approach

In essence, this approach looks at "adult education from the standpoint of religion ... from the perspective of theology" (McKenzie. 1982:114). It puts God at the starting point and finishing point of all knowledge and truth; it sees the task of education as encouraging the good in man's ambiguous nature, as discouraging evil, and as preaching forgiveness; and it upholds the Gospel as the source God's requirements in the fields of education (Davies 1974:27, 43f and 66f).

Although Davies (1974:104f) sees a number of practical consequences for education in this approach (including seeing the Church's role as central to the educational process and organisation, and the learner as the focus of enlightened teaching), McKenzie (1982:114f) sees this approach to adult religious education as somewhat limited, as it "... screens and filters ... and colours ..." the other two elements, namely, "adult" and "education" and, in so doing, does not explain what adult religious education is or serve as a guide for practice.

The Analysis of Language and Concepts

In essence, this approach examines such concepts as "education", "religion", "religious education", "religious life long learning", "adult education", "the education of adults", and "education towards adulthood", etc. (Elias, 1982:154f). According to Elias (1982:156), "the field of adult religious education needs (to pay) more attention to language clarification ... (as it) ... brings to the field a clarity and quality of reasoning that challenges loose language ..."

The Adult Liberal Education Approach

Elias (1982:160) identifies this approach with the theological approach discussed earlier, but highlights different aspects of it. From Elias' (1984:157f) perspective the approach focuses on the language of all the great religious classics, not just on the Bible. It concentrates on the ideas and values contained in these classics and emphasises liberal learning, the organisation of disciplines of knowledge, and the development of the rational powers of the mind. Content is given greater importance than process in the advancement of rational, aesthetic and spiritual growth.

The Progressive Adult Education Approach

This approach is identified with Liberal Protestantism by Elias (1982:161) and, in this theology, "human experience, reason, and feelings become the source of theology." In this approach, and in the neo-progressivism which followed in the 1960s and 1970s, personal growth, the totality of human experience, and social change are the chief concerns.

One of the major components of progressive thought was, according to Elias (1982:164), its reliance on psychological, sociological and anthropological theories for understanding the development of individuals and society, and this also led to the formulation of the Socialisation - Behaviouristic Theories (noted below).

The Socialisation - Behaviouristic Theories Approach

Elias (1982:165) points out that the "findings in psychology and in the social sciences have led to the development of theories of religious education that place a major focus on environmental and cultural factors". However, despite their strengths the behaviourist,

socialisation and enculturation theories have, according to Elias (1982:167), a number of limitations : "... they do not appear to contain a critical principle whereby religious faith and religious traditions are evaluated, renewed, and revised" and, although they clearly define the "elements of religious knowledge, attitudes and behaviours ... and ... Christian life-styles, values and community ethos", they need to adequately address the "psychological dimensions of personal and inter-personal growth and the implications of religious faith in particular socio-economic contexts."

The Humanistic Adult Education Approach

While the socialisation - behaviouristic theories continue to focus on the progressives' environmental factors in education, the humanistic theories focus on "the progressives' deep concern for the total experience of human persons" (Elias 1982:167f).

In essence, this approach examines such concepts as "personal freedom and dignity", "person-centredness and experience-centredness", and the "emotional and affective dimensions of education", etc. It utilises existential, phenomenological and personalistic principles and it becomes religious education "either by virtue of the religious content of the education ..., or by reason of the religious intent of the educator ..." (Elias, 1982:169).

Finally, although humanism's influence has been extensive in adult religious education (given the compatibility between its goals and the goals of religious bodies) and its practicability attested to, Elias (1982:171) finds that its attention is so focused on self-growth and group life, and its goals so idealistically stated, that the social and political imperatives of the religious faiths are ignored and the programmes and learning are difficult to evaluate. He does, however, concede that humanism must remain a part of adult religious education as "sensitivity to personal spiritual growth within small communities that share their visions of

faith in the world are essential components of sound adult religious education" (Elias, 1982:171).

The Socio-Political Approach

Socio-political purposes have, according to Elias (1982:172) an important place in some religious education theories. The approach is based on the works of Friere, and others, and through shared praxis, examines such issues as "changing social structures for increased freedom", "individual freedoms and capitalist economies", "freedom, justice and reason" and "equality, redistribution and conflict", etc.

However, while education for justice is most appropriate for adult religious education, Elias (1982:174f) highlights the dangers this approach has for educators and students who "cross swords" with the social, political and economic policies of the state.

In reviewing the above theories it would seem that, despite exhibiting certain pitfalls and limitations, they do provide the religious educator and researcher with a variety of appropriate means "to undergird, explain ... reflect upon ... (and to guide their) ... practice" (Elias, 1982:175). As such, the individual (or eclectic) theory chosen will, amongst other things, be based on the philosophy of religious education espoused by the individual religious educator or researcher, and by the organisation or local church (providing this form of education). As the writer puts God at the starting point of all knowledge (Davies, 1974:27) and shares with Fowler, Van Brummelen and Van Dyk (1990), the vision of Christian religious education as a practice "shaped and directed from first till last by the Gospel," his religious education and research is guided by an eclectic theological approach that is strongly orientated to all three of the elements comprising adult Christian education.

2.4 A REVIEW OF THE SIX FOUNDATIONAL ISSUES IN ADULT RELIGIOUS EDUCATION³

1. *What is the Nature of Adult Christian Religious Education?*

Groome (1980:15) describes all education, including religious education as a "deliberate and structural intervention in people's lives ..." an intervention that ... "is eminently political". The nature of this intervention is, therefore, the subject of this section.

Classifications of Religious Education:

Religious Education

Hull (1985:46) has noted that during the 1970s a virtually new subject (religious education) appeared; a subject "no longer ... considered as being intimately related to the Christian faith ... " and a subject which "... saw itself... as being theological appraisal".

According to Westerhof III (1985:57) this education "is concerned with the depth dimensions of life, people's ultimate concerns and commitment, and the search for the transcendent".

Groome (1980: 22) refers to it as "a deliberate attending to the transcendent dimension of life...".

Vogel (1984:80f), quoting from Burgess, notes that there are four approaches to **religious** education, namely, the traditional theological, theoretical; the social cultural, theoretical; the contemporary theological, theoretical; and the social-science, theoretical approaches.

3. The headings used, for the six foundational issues, are those used by Groome, T.H. (1980) Christian Religious Education. San Francisco : Harper and Row.

Christian Religious Education

Although Vogel (1984 :78) notes that "there is no simple answer to the question : 'What is Christian religious education?'" , Groome (1980:25) defines it as "a political activity with pilgrims in time⁴ that deliberately and intentionally attends with them to the activity of God in our present, to the Story of the Christian faith community, and to the Vision of God's Kingdom, the needs of which are already among us".

Similarities and Differences between Religious and Christian Religious Education

Westerhoff III (1985:56) has noted seven differences between what he calls "Christian nurture" (or catechesis) and religious education, with the former focusing on the Christian faith, the Church and believers. More specifically, he notes that Christian nurture is different to religious education in that, (1) its content is Christian faith, (2) its aim is to deepen that faith, (3) as such, it is a domestic activity of the Church, (4) it has a special paedological character, (5) it is appropriate only for Christians, (6) it assumes that both teacher and learner are in the Christian faith, and (7) it takes place within a worshipping faith community. As for similarities between the two, Westerhoff III notes only one, namely, "critical openness".

Contemporary Approaches to Christian Religious Education

Vogel (1984:79f), referring to Seymour's (1982) work, notes that there are five contemporary approaches to **Christian Religious Education** : the religious instruction; faith community; spiritual development; liberation and interpretation approaches. In selecting a particular approach, or an eclectic approach, educators should, however, ensure that the

4. According to Groome (1980:12), Christians live "in time" between two eternities : the eternity before life and the eternity after death. They are "pilgrims in time" in the sense that they have come down through history and are moving ever forwards towards their "end time" (Groome, 1980:14).

approach selected is congruent with the overall aims and orientation of the Church, its other sub-groups (Sunday School, Choir, Women's Association, etc.) and the congregation - so that all members remain aligned to their mission and purpose in all areas.

Needs Based Christian Religious Education

Any approach to Christian Religious Education must, according to Foltz (1986: 31) focus on the learners - not on the curriculum - and must, according to Elias (1982:91) focus specifically on their development tasks and needs at various stages of life.

Psychologically, educationally and organisationally these, and not the religious teachings, are the best **starting** point for programme development. Generally, it is the adult's "need to acquire, express and expand the meaning life that must first be met" (Foltz, 1986:31). With age, however, the wider "range of interests and needs "of adult learners" ... necessitates a multifaceted adult religious education programme." (Vogel, 1986:112). In this regard McKenzie's (1982:150f) analytic/subscriptive and subscriptive (or cafeteria) approaches to programme development are the recommended approaches as they focus on individual needs, interests and wants.

The Curriculum - The Content/Method Dilemma

According to Hall and Smith (1973:19) religious educators have been struggling with two basic issues in teaching religion, namely content and method (see later). They note that the shift in emphasis is from content to method or how to teach the Christian truths. The major teaching mode's highlighted by Hall and Smith (1973:46ff) include the social interaction, information, personal growth and behaviour modification models.

As for content, the religious education curriculum should, according to Kerry (1984:11f), include the three bases of religious education : knowledge (of Christianity's basis tenets and doctrines, etc.), a spiritual and aesthetic response (to Otto's "mysterium tremendum") and moral competence (to develop Christian attitudes and behaviours). The curriculum should also include "a gentle blend of four content areas : cognitive, affective, psychomotor and lifestyle", which operates together "for a comprehensive understanding of the education process" and form a "substantive component of religious instruction" (Foltz, 1986: 25f).

When setting up a curriculum, the guidelines of Kerry (1984:69), Downs (1984:116f) and McKenzie (1982:128f) provide a useful starting point, and highlight important questions on appropriate subject matter, cognitive demands of the selected materials, appropriate methods, purposes, goals and learning experiences, etc. Following these guidelines should mitigate against curriculum approach that has a narrow academic orientation, that is process driven, or that reflects a blind faith in science and technology (Van Brummelen, 1990:177).

The Curriculum - The Narrow Base/Broad Base Dilemma

"Religious education looks at the religious dimension of human life wherever and whenever it occurs, but against a background which is traditionally Christian" (Kerry, 1984:47). This view is supported and subscribed to in the works of Fowler, Van Brummelen and Van Dyk (1990). As "nothing in life is irrelevant to a person's religious education ... a viable beginning point is to integrate the content areas of cognitive, affective, psychomotor; the lifestyle domains; and the social changes of adulthood" into the curriculum (Foltz, 1986:45).

The curriculum should be geared to giving adults "knowledge of the biblical story ... "(and) to constantly forming ... "the community of faith and the on-going conversion of that faith "(Springsted, 1988:124 and 127). As such, religious, everyday, adult leisure-time topics

(McKenzie 1982:33) and political and ecclesiastical questions (Fowler, 1990:57) should be addressed. McKenzie (1986:18) makes an important point when he states that "any legitimate educational topic can qualify as religious education when the instructional process occurs within a religious context. As long as the topics selected are relevant (McKenzie, 1986:20), can be applied immediately to solve problems (McKenzie, 1982:124) and are very pragmatic (Elias 1982:106) they may be included. However, the programmes selected should not be packaged programmes nor doctrinal affirmations, but "road maps" (on scripture and traditions) and "experiential dialogue" (on life experiences) (McKenzie, 1982:96) for unique individuals created in God's image (Fowler, 1991:4)

The **broad based approach** to curriculum content should not, in the process, lead to the exclusion of anything Christian (Kerry, 1984:13) but should, to ensure its appropriateness, include the input of all parties associated with adult learning in the church - specifically the learners (Merriam and Ferro : 1986:77). Restricting programme topics to purely religious matters is indicative of self-interest on the part of the religious educator or of a "false dichotomy between the sacred and the profane" (McKenzie, 1982:136).

In **summary**, although "conservative" and "liberal" viewpoints are expressed in the literature, the writer holds that adult Protestant religious education should favour :

- * An **eclectic approach** (Vogel, 1986:79) that includes elements of the religious instruction, faith community, spiritual development, liberation and interpretation approaches (Vogel, 1984:83f).
- * A **(Christian) learner and (Christian) content** centred approach to needs assessment (Foltz, 1986:31 and Vogel, 1986:112).

- * A curriculum that is firmly grounded in the will of **God** for man (Van Brummelen, 1990:169f) and that addresses the transmission of the community of faith's story (Vogel, 1980:180).
- * An approach that is used to **guide** the learner to become "response-able" disciples of Christ (Van Brummelen, 1990:180).
- * A **broad-based** approach to programme selection (McKenzie, 1982:113f and Fowler, 1990:87).
- * Analytic/subscriptive and subscriptive **participative** approaches to programme development (McKenzie, 1982:150f and 160) and
- * Approaches that incorporate motivation theory (McKenzie, 1982:155).

2. *Why do Adult Christian Religious Education?*

The purpose of adult, Christian religious education is to be found, first and foremost, in Christ's commission to His followers: "Go you therefore, teach ..." that is, to lead people out to the kingdom of God in Jesus Christ (Groome, 1980:35). Within this metapurpose can be found a number of **Church-based** and **learner-based** reasons for doing Christian religious education and for attending the classes.

The Church

McKenzie (1986:16f) notes that adult religious education achieves its purposes through the Church's kerygmatic (message), diakonic (ministry or service) and kiononic (fellowship)

functions. According to Merriam and Ferro (1986:74f) it also achieves its purposes through the church's didache (teaching) and martyria (witness) functions.

Within the church a number of specific reasons for providing adult religious education have been noted. These reasons can be summarised as follows:

For its survival (Springsted, 1988:12); to provide a prophetic witness to the transforming, life-fulfilling power of the Gospel and against the unrighteousness and common wisdom of our age (Fowler, 1990:47 and 58); to help Christians grow, to become more Christlike (Hoekstra, 1985: 17); to assist man in his search for meaning and truth, and to become wholly mature vis á vis God, himself and other people (Davies, 1974:67); to enable students for the service of love (Fowler, 1990:107); to promote a lived Christian faith and human freedom (Groome, 1980:56 and 83); to teach (and learn) church doctrine, to honestly answer life's questions, and to teach (and learn) how to live harmoniously with God and others (Hoekstra, 1985:32); to help people become all God wants them to be and to become (Hoekstra, 1985:42); and to enable people to acquire meaning (about their roots and religious traditions, which provides them with order and stability), to explore and expand this meaning, and to express this meaning in a positive manner (McKenzie, 1986:10f).

The Learner

In general, the adult is motivated to attend adult religious education classes for a variety of reasons which include a search for meaning, to develop their faith and to gain practical age-related life-skills, etc. Motivation theories such as the expectancy theory and Maslow's hierarchy of needs highlights the general needs that adults are more likely to be concerned with. Some of the specific reasons adults attend Christian religious education classes can be summarised as follows :

As a preparation for a life of service in Christian love, and for an understanding (of others); and for an appreciation (of the world God has given man) and for guidance in responsible action (towards the world God has given man stewardship over) (Fowler, 1990:74f); for insight into alternative possibilities for leading one's life (Springsted, 1988:153); and for personal guidance and growth, and to teach one's children (Peterson, 1984:145f). This latter reason is increasingly important in the light of pluralistic societies which challenge the longheld, presumption that the young belong and have the right to be incorporated into their elders' own culture and tradition (Felderhof, 1988:1f) and in the light of the (new) religious instruction's "affirmative impartiality" towards all religious practices (Westerhoff III, 1985:58).

In **summary**, the conclusions drawn are that there are a number of community-related, institutional (church) and individual reasons for providing and attending adult, Christian religious education - reasons drawn directly or indirectly from Christ's commission : "Go you therefore, teach ..." (Groome, 1980:35). Adult Education is, therefore, not a choice in the Church, according to Hoekstra (1985:12), "it is the kind of involvement the Bible requires of God's people "(Genesis 12:1-3, Exodus 19:4-6, Deuteronomy 6:4-9, 1 Peter 2:8-10 and Ephesians 4:11-16).

3. *Where - Within what context must Adult Christian Religious Education be given?*

Historically, churches have been the site for educational programming, but today educational programmes sponsored by religious institutions are accommodated in hospitals, homes and Schools and on television and radio, etc. (Beatty and Hayes, 1991:401). According to Elias (1982:106), quoting Boaz (1978), only 4,9 percent of the learners surveyed preferred the church as a location for learning.

More important than a physical site is the broader context within which the education takes place. Hall and Smith (1973:34f) refer to the context as "that (sacred) place or environment, that relationship with another person or persons (Christians), that structure, system or institution (Church), which orders and gives meaning" to one's life. Groome (1980:107f) refers specifically to the social-cultural context because of the formative power that is found within the Christian community context - a power that influences one's self-identity, values and world view (through critical reflection).

For the younger learner, Fowler (1990:91f) suggests a multi-focus, multi-strand learning environment - a "multi focus" learning environment draws attention to the diversified nature of the learning process and a "multi strand" learning environment emphasises the systematic, disciplined character of the learning; learning that results from focusing on the experienced world in a variety of ways (Fowler 1990:92).

In **summary**, the conclusions drawn are that the site, context and environment have an important part to play in the adult religious education context and that the methods of achieving that environment are important. From a teaching/learning point of view, and from the writer's point of view, "God needs to be experienced in an environment of freedom, acceptance and community". The educator must, therefore, "provide/create such an environment" and ensure that his/her methodology is "predicated upon, prescribed by, and accurately reflects such an environment "(Hall and Smith, 1973:35 and 255).

4. *How do we do Adult Christian Religious Education?*

According to Hoekstra (1985:33) and Beatty and Hayes (1991:400) "virtually every approach espoused in the field of adult education can be found within adult education programmes in

religious institutions". As such, only those methodologies that have been treated in depth in the adult religious education literature will be reviewed here, that is, after a general review of the topic.

Preparing and Planning the Programme Approach

According to Percy (1990:299), an accessible adult education system should be appropriate to the need of the adults; attractive in form, approach, timing and location; of the highest quality; comprehensible; and responsive to changing needs. Such a system presupposes careful **planning** (Van Brummelen, 1990:153) and, in this regard, Kerry's (1984:68) steps to planning a presentation and Van Dyk's (1990:165) first-step approach (see later) provide a useful starting point as both writers highlight the importance of knowing something, before hand, about the learners - their background, experiences and interests, etc.

Central to this approach is "a shift in emphasis from **teaching** to **learning** and to how adults learn" (Foltz, 1986:26). Of the two types of learning - notional and relational - McKenzie (1986:13) has noted that religious educators have wrongly favoured the former (the discussion of ideas, concepts and religious teachings, etc.) over the latter (the hidden learning and perspectives, concerning personal values and beliefs, etc., that occurs while relating to others in a community of learning).

Given these general views on planning, teaching and learning, Fowler (1990:42) poses the question : "What gives shape to our practice?" The answer to the question is neither simple, nor brief, and includes, amongst things the following:

A knowledge of the learners, their limitations, capabilities, "age-based" needs, expectations and uniqueness, etc. (Vogel, 1986:116 and Foltz, 1986:28); how much "margin" they have

(that is, the personal capacity and energy available for successful learning to take place) (Vogel, 1984:111f); and the complex variations in their learning (Van Brummelen, 1990:143), etc. Integrating these factors into a adult religious education practice therefore requires a practice and climate that is flexible and informal, that involves the learner up front (in determining the methodologies) (Vogel, 1986:117), and long term commitment to the course (Hoekstra, 1985:46).

Although no one or more teaching strategy is specifically **Christian** (Van Dyk, 1990:163), the approach(es) chosen (in Christian religious education) should be based on a Biblical view of man, and the learning activities should accommodate various learning styles (Van Brummelen, 1990:143). Furthermore, the approach chosen should involve a blend of "formative" and "critical" strategies - the former to impart the "givens" and the latter to evaluate the "givens" (McKenzie, 1982:63f). Referring to Van Caster's (1966) work, Hall and Smith (1973:33) believe the approach(es) chosen should involve an investigation of the Word of God and an investigation of human experience.

In the process of planning the approach, the methodologies/strategies used should maintain the "unity of human learning" whenever possible by encouraging traditional mixed age-group, family learning (Elias, 1982:116f). Furthermore, only those practices that are valuable to Christian education should be incorporated (Fowler, 1990:46) and, when necessary, transformed (Fowler, 1990:3) to meet the unique needs of adult Christian religious education.

However, in doing so, the teacher should guard against debasing any practice from its essential rationale and context.

From a **teaching** perspective, the methodologies chosen should enable the teacher to "guide and enable" the learners "by leading the way, by example and demonstration, and by focusing attention on the qualities of individuality in the world of concrete experience ..." (Fowler,

1990:101). In all his/her teaching, the teacher should strive "to imitate God's teaching as manifested in Christ (Davies, 1974:83f). This approach to teaching can, when appropriate, incorporate the "progressive, self-critical (and) rational" ideals referred to by Hirst (1985:16).

From the learner's perspective, the teaching methodologies chosen should be creative and flexible (Fowler, 1990:102); and they should be able to demystify abstract concepts, and accommodate controversial issues and mixed ability classes (Kerry, 1984:16-21). They should also incorporate religious themes (Kerry, 1984:37f), religious artistic experiences, experiences of others, and the literary symbolism referred to by Thornycroft (1978:1), Vogel (1986:118) and Van Dyk (1990:167). These latter approaches can be used to facilitate (what is seen as being the essential concern of religious education) deep emotional experiences in the learners and their expression of those experiences (Thornycroft, 1978:1 and Van Dyk, 1990:167).

Finally, from the learner's perspective, the methodologies used should use the lecture and self-study approaches sparingly as, according to Elias' (1982:106) research, only 20-30 percent prefer lectures and only 17 percent prefer self-study.

Methodologies appropriate to Adult Christian Religious Education :

Value Clarification

The inductive methodology of value clarification is, according to Hall and Smith (1973:10), aimed at helping adults to discover their own values and to enhance their own lives, by searching for and committing themselves to values that they freely choose.

The value of this methodology in adult Christian religious education is that it prompts self-examination and self-discovery in the learner and the educator; it prompts confrontation between the culture and values of the learner and educator, as "different", as they encounter themselves and each other; and it prompts the educator to expose his/her values as being equal to, or even less than equal to, the learner's (Hall and Smith, 1973:145).

Finally, in support of the methodology, Hall and Smith (1973:242) note that it works; it allows religious educators to apply valid group dynamic techniques to essentially religious issues of meaning and value; it fulfils many modern educational imperatives that presuppose growth in an atmosphere of freedom and acceptance; and it follows the action and revelation of God, as personified in His Son, and experienced in His people (the Church).

Shared Praxis

Groome (1980:148f) noted in his research a major shift in religious education towards an active/reflective and relational/experiential way of knowing, and towards a Christian religious education that faithfully imparts and teaches the message of Christianity - by more than just the transmission/"copying" (Piaget)/"banking" (Freire) of facts.

In developing his critical reflective/dialogue approach, Groome (1980:135f) looked to the teaching method of Jesus (in Luke 24:13-35) and to Paulo Freire's work : Jesus educated His fellow travellers by entering into dialogue with them; allowed them to tell the story of their recent experience; recalled a larger Story (of which their's was a part) and a broader Vision; waited for them to come to their own knowing; and eventually, after more dialogue, they came "to see" and "to do". Freire educated his students using a similar approach called praxis.

In support of his methodology, Groome (1980:177) notes that it seems capable of promoting "knowing" in the Biblical sense; it seems more likely to promote a lived Christian faith, as it maintains a unity between "theory" and praxis; and it seems more capable of promoting emancipation and human freedom than a "from-theory-to-practice" way of knowing. Vogel (1984:86 and 96) also supports a reflective/dialogue methodology in Christian religious education, but mainly from the standpoint of the **older adult**.

Double-Loop Learning⁵

Vogel (1984:68) also supports Monette's double loop learning methodology. According to her, this approach "involves a critical examination of the assumptions, values or beliefs underlying" adult religious education and "can lead to transformation as persons make a critical appraisal of their basic assumptions and values."

The value of double-loop learning for the (older) adult is to be found in its recognition of alternative ways of perceiving and acting; its recognition of the felt needs of the learners and the perspective of the educator; and its encouragement of critical thinking in both learner and educator, as they plan and learn (Vogel, 1984:68). On reflection, it seems that the similarities between Value Clarification, Shared Praxis and Double-loop Learning could lead to a useful eclectic approach in adult Christian religious education.

5. Single-loop learning involves identifying a paradigm's values, assumptions and beliefs, accepting the paradigm and solving problems within the paradigm.

Double-loop learning, in addition to the above, involves evaluating the paradigm's values, assumptions and beliefs, and thinking critically about the paradigm (Vogel, 1984:209f).

Multi-Focus, Multi-Strand Learning

This is the methodology recommended by Fowler (1990:95f). In this approach learning is grounded in the world of concrete experience and aims to integrate theoretical and diversified concrete knowledge into the learner's personal knowledge system and, in so doing, aims to facilitate an integrated personal knowledge, in the learner that is suited to the learners individuality and gifts (Fowler 1990:101f). Although mainly aimed at primary and high School Christian learners, this methodology, and the four that follow, are included here as the writer believes that they are relevant methodologies within the context of mixed ability and mixed qualification classes found at local church level.

Multi-Dimensional Formative Learning

In this methodology the three key functions are "guiding", "unfolding" and "enabling" (Van Dyk, 1990:155f). In the context of Christian Schooling (and adult Christian religious education), they are useful in preparing the learners for team service, for discipleship and for loving communal servanthood (Van Dyk, 1990:158f).

Four-Phase Biblical Learning

In this adaptable methodology the four phases are "Setting the Stage" (to engage the learners in the learning); "Disclosure" (and analysis of the material to be studied); "Reformulation" (of the material for internalisation purposes); and "Transcendent" (that is, going beyond the initial learning to discover new perspectives of seeing, and responding to, God's world). The artistic approaches noted in point 4a (above) are eminently useful in the Transcendent Phase (Van Brummelen, 1990:145f).

Co-operative or Collaborative Learning

This methodology must be differentiated from individualistic or competitive learning in which the learners work as individuals or are in competition with each other (Van Dyk, 1990:164f).

The methodology employs a group learning approach in which each individual member must make a contribution to assigned tasks. As the work progress the learners learn through discussion, reflection and "community servanthood". According to Van Dyk (1990:164), this "is an eminently Christian way of teaching ... (and)... when implemented effectively students ... learn more quickly, are excited about their learning and ... retain much longer what they have learnt ..."

The First-Step Approach

This approach orientates itself to the "shared praxis" and "Setting the Stage" approaches (noted above) as the educator takes into account the backgrounds, experiences and interest of his/her learners, before starting the second step, that is, the presentation (or the "unfolding" or "disclosing") of the course material (Van Dyk, 1990:165f).

Evaluation

From an education point of view, it is important to evaluate the programmes presented in order to address any deficiencies in approach, content, teaching, learning, media, and environment, etc. (Hoekstra, 1985:28), and to establish whether the programme objectives have been met (Kerry, 1984:53).

However, in the latter case, Kerry (1984:12) has noted that a "spiritual response cannot be measured" and that "too little progress has yet been made" in setting up assessment procedures

to establish whether students are 'morally competent'. Elias (1982:274) sums up the evaluation difficulties in religious education when he questions the weight to be given to participant views; the learning outcomes to be evaluated; and the usefulness of the evaluation instruments/questionnaires in measuring behavioural changes, etc.

According to Kerry (1984:51) Tabu's (1967) criteria for assessing moral learning from fictional and non-fictional stories is commendable as they are "relatively objective and not value laden in terms of setting expectations of what (the learners) ought to write and say in their answers, or in suggesting 'model' attitudes which they ought to adopt". As "the evaluation of learning depends on interpreting answers to questions" (in Tabu's approach) educators must be trained to formulate appropriate "data", "concept" and "abstract" questions and to interpret the responses correctly (Kerry, 1984:51).

In **summary**, this section has reviewed the practical side of adult Christian religious education - the selected approaches, strategies, and methodologies - and concludes that the adult educator must be suitably **qualified** and **experienced** in the theory and practice of his/her profession in order to select/transform an appropriate approach/technique (from the many that are available) and then to prepare, plan and present the programme effectively and efficiently.

He/she must also be able to organise the classroom, tackle controversial issues, handle abstract ideas and deal with mixed ability classes (Kerry, 1984:27). Furthermore, he/she must also be able to deal with a diverse group of learners, who have different maturity levels (Davies, 1973:6), and who have different needs and expectations of adult Christian religious education (Horton, 1986:127f and Vogel, 1986:110).

From the writer's point-of-view Value Clarification and Shared Praxis appear to be the two approaches most suitable for adult Christian religious education, especially after the learners have completed a basic (survey) course on the Bible, as both approaches facilitate good social

interaction in the classr. and help increase and develop the emotional and spiritual well-being of each individual student. Furthermore, while Value Clarification will, amongst other things, help the learners to examine their lives in the light of Biblical values and to commit themselves to values that they freely choose, Shared Praxis will, amongst other things, help promote a lived Christian faith amongst the learners.

5. *When do we do Adult Christian Religious Education?*

Although the literature is fairly thin on this foundational question, certain pointers have been given :

In general, adult religious education should be done when it is probable that it will meet specific, identified adult learning needs or "when ... community problems ... (such as) ... racism and discrimination ... (need to) ... be addressed (McKenzie, 1982:160).

With regard to the actual times when programmes should be presented, two perspectives are noted :

From a **general** adult religious education perspective the research seems to indicate that week-day (morning or evening) classes are more popular than week-end classes (Elias, 1982:107). However, from a **local church** perspective the research indicates that Sunday morning classes are the most popular in the USA, followed by week-day (morning and evening classes). All-year availability of programmes seems to be favoured, and 30-36 weeks is the favoured duration for any particular programme (Hoekstra, 1985:98f).

In South Africa, in the writer's experience, learners favour week-day, evening or morning classes.

6. *Who are the Adults in Adult, Christian Religious Education?*

According to Beatty and Hayes (1991:401) the "adults who participate in religious education programs sponsored by churches ... come from the ranks of the committed" and, for ease of reference, can be classified as volunteers, learners, educators and leaders. As each group plays an important role in adult Christian religious education, they will be reviewed separately below :

Volunteers

The church is primarily a group of people who come together voluntarily and work, in areas such as adult religious education, ~~or attend adult classes for a variety of motives.~~ It is, therefore, important to understand "their motivations, their concerns (and limitations), their sense of worth, and their awareness of (one's) appreciation for their freedom and authority" (Hall and Smith, 1973:211 and 233).

Hall and Smith (1973:225f), referring to Schindler-Rainmann and Lippert's (1971) work, note that volunteers are motivated by self-interest (they like to feel that what they are doing is important); interpersonal forces working on them (when a friend or important person asks them to assist); and situational forces resting on them (when they feel that it will be a better world if they volunteered).

Learners

According to Elias (1982:63f) the social context within which adult religious education takes place (that is, the nature of the population, whether it is heterogeneous, urbanised,

geographically mobile, young/old or educated, etc.); adult developmental theory and research; and adult learning theory provide the adult religious educator with important insights into the adult learners.

In the areas of Christian religion and theology, the literature points to an adult learner who is : an unique individual (Fowler, 1990:99); God's image bearer; a holistic, integral being (V. Brummelen, 1990:139); a co-partner in Christian religious education; our brother/sister in time; a subject not an object; a maker of history (Groome 1980:261f); and an office bearer "with authority over the learning process that entitles him to make decisions and judgements within that process" (Fowler, 1990:116f).

In the areas of adult (religious) development, learning theories and research, the literature points to adults learners who, amongst other things, vary in age from approximately 18 years upwards and who have a diversity of needs, interests and expectations associated with their age and circumstances. Young adults, for example, struggle with issues such as independence, identity, intimacy, and financial self-sufficiency (Hoekstra, 1985:17, and Merriam and Ferro, 1986:60); while middle aged adults "experience new challenges and unpredicted growth in the spiritual aspect of their being ... and have 'readiness to learn'" (Wickett, 1986:83).

Other categories of adults, for example, the older adult, single parents, separated and divorced adults, and adults in death related circumstances, etc., have different needs associated with their practical circumstances - needs that can be addressed in adult Christian religious classes (Foltz and others, 1986).

Educators (Teachers/Lecturers)

Quoting from Ferré, Lema (1985:118f) points out that "God is known most significantly as Educator" (the One who educates humankind, through their life experiences, and in His love and how to live in it); Christ is known as the "great Exemplar (God's concrete educational demonstration ... of what life is all about ... (and how to) ... learn the life of love)"; and "the Holy Spirit is ... understood as God's Tutor (the One who takes the things of Christ and leads us into all truth) ... (and) ... who uses world history and nature as the general education that prepares for the fuller School of Christ within the Christian community)". Although not everyone may agree with this interpretation of Christian education, "there is the fundamental acknowledgement that it is God who educates His children" (Lema, 1985:119), and there is also an acknowledgement, in Christ's Commission, that Christian Believers have an important part to play in Christian education.

The Christian educator, according to the literature has to, amongst other things : serve as an administrative officer in charge of all religious education work in the Church, be an expert education advisor and executive head of all religious education activities, organise the church School(s), develop one integrated education plan, publicise educational activities, and teach, etc. (Horton, 1986:136). According to Elias (1982:99) he/she also needs to build up the confidence of the adult members of his/her church community about the capacity and need to continue to learn throughout life by, amongst other things, removing any barriers to participation. As a professional adult religious educator he/she must, furthermore, establish a philosophy, co-operate in setting objectives assess needs, facilitate adult learning (Horton, 1986:136) and base his/her actions and decision on an "articulated theory of adult (Christian) religious education" (McKenzie, 1982:101).

As teacher, the adult Christian religious educator must, amongst other things : be aware of his/her students' value stances (if he/she wishes to communicate with them effectively on their particular level), and must enter into dialogue as an equal with them (Hall and Smith 1973:136); lead them in faith and with a sensitivity to their humanness (Fowler, 1990:4); be a non-directive facilitator, when working with middle aged adult learners (Wickett, 1986:102); be an enabler, when working with older adults (Vogel, 1984:113); and be a minister of the Word of God (Groome, 1980:269f).

Finally, in fulfilling their various roles as educators, Harton (1986:126) warns the educator against making four common false assumptions in adult religious education. These include assuming that:

- i. Mastery of a particular content means one can automatically communicate that content to others.
- ii. Preparation as an educator with any one age group qualified one to teach other age groups effectively.
- iii. Because adults are more mature, teaching them does not require attention to process, motivation and relevance, etc. as does teaching children and adolescents.
- iv. With adequate publicity, adults will respond to almost any cause regardless of their age or situation in life.

Leaders

Beatty and Hayes (1991:402) note that "within Protestantism, (the) leadership at the church level is overwhelming lay ... (but that)" ... there are signs of the movement toward the professionalisation of adult religious education". Hence, within the ranks of the leadership can be found the pastor, whose task it is to equip and train the laity to do most of the ministry of the church (Hoekstra, 1985:19); the lay leaders and administrators; and (in the USA in particular) one or more professionals (Horton, 1986:133).

From a Christian perspective, the power associated with Christian leadership is "a sacred trust" from God and is to be used in love for God and ... neighbour (and) in humble submission to the Spirit and Word of God" (Fowler, 1990:36). The associated authority is not a commanding or moulding authority but a sensitive, guiding authority: a going-in-front-to-show-the-way-by-example approach, or a shepherd approach to leadership (Matthew 20:25 and 1 Peter 5:2-4). As guide and leader, the Christian only acts as an aide to the Spirit of God (Fowler, 1990:67 and 69).

As leader, the Christian educator is called to improve his/her qualifications in adult Christian religious education (Horton, 1986:133) in order to successfully implement religious education programmes (Hall and Smith, 1973:233f). The leader is also called to facilitate discipleship, provide leader training and supervision, and to provide a family ministry (Horton, 1986:139f); to develop a holistic approach to education; to infuse new educational technologies (Horton 1986:144f) and to maintain the integrity of the School as an educational community (Fowler, 1990:51).

The Community/Organisation Dichotomy in Adult Christian Religious Education

The adults, in church-based Christian religious education, are members of a (small) community (which should be about 12 members, for optimal learning to take place (Trestler, 1985:343 and 349)) and an organisation (Elias, 1982:180). As such, Fowler (1990:107) argues that a clear distinction must be drawn between the two concepts as confusing the two "leads to oppression in the internal structure of (Christian) Schools". For Fowler (1990:107), "a community is a unified human organism with a distinct identity characterised by a shared life in which all members participate. An organisation is an arrangement of human affairs to achieve certain ends". A community member, therefore, joins in its life because it is his life, while an organisation member joins an organisation as an individual, who will not deny himself if he should leave it. Adults, as members of their education community are, therefore, intimately involved with all aspects of adult Christian religious education, and subscribe to the concepts of "communal differentiation", "qualified human authority" and "the dispersal of power" within and between communities (Fowler, 1990:120f). The church as an educational organisation, on the other hand, is involved with providing an educational infrastructure, educational goals and a community environment in which Christian learning can take place.

Finally, with regard to the organisational **structure** to be adopted Elias (1982:184) argues that it should be "developed in relation to the **purposes** of the organisation and the communities which it serves". However, while noting the preference for hierarchical and participatory structures, Fowler (1990:110f and 118) argues for a move from these structures to a communal based structure.

In **summary**, this section has identified the major participants in adult Christian religious education at local Church level and has reviewed their characteristics, roles, duties and

responsibilities from the Biblical, volunteer, community and organisational perspectives. The conclusion drawn is that each participant has a needs-based Christian calling and a unique part to play, as God's "image bearers", in the fulfilment of His purposes for adult Christian religious education.

2.5 CHALLENGES FOR THE FUTURE

A number of writers (Vogel, 1984; Foltz, 1986 and Beatty and Hayes, 1991) have highlighted some of the challenges for the future in adult Christian religious education. The gist of each challenge is given below:

Vogel (1984:193f) argues that Christian religious education for the future should be "deeply rooted in the perspective of one's faith community"; "should be informed by the knowledge and insight of the social sciences"; should "guide persons into faith living"; and should "move beyond transmission ... of the faith ..." to the "transformation" of the learner.

Foltz (1986:233f) argues that adult Christian religious education for the future will be affected by, amongst other things, "the developmental stages, social context and the socialisation process of adult life; the adults' thoughts, feelings and behaviours; and by leadership, community, paradigm, disciplines and communication issues.

Finally, Beatty and Hayes (1991:405f) argue that the challenges associated with the purposes, programmes, methodology, learners, leadership, and with inter-faith dialogue, are the main challenges to be faced by adult (Christian) religious education in the future.

2.6 THE THEORETICAL MODEL - A SUMMARY

In summary, the current theory and practice of local, church-based, adult Christian (Protestant) religious education, as highlighted in the literature reviewed above, suggests a model of an ideal (theoretical) local, adult, church-based, part-time, Protestant Bible School, that should be approximated by local churches wanting to either establish such a school or wanting to upgrade an existing school. Looked at in terms of the two overarching research questions and the associated fourteen supplementary research questions (referred to in Section 3.8), the fifteen-point theoretical model describes a school that :

1. From an historical point of view, played (and continues to play) a strong role in **educational development** and in supporting **an alternative adult education** at ground level (NEPI, 1993:37).
2. Is underpinned by a **theory of education** that comes to grips with the fundamental notions of "adulthood", "religion" and "education" (McKenzie, 1982:114).
3. Favours the following :
 - * An **eclectic approach** (Vogel, 1986:79) that includes elements of the religious instruction, faith community, spiritual development, liberation and interpretation approaches to Christian education (Vogel, 1984:83f).
 - * A (Christian) learner and (Christian) content-centred approach to **needs assessment** (Follett, 1986:31 and Vogel, 1986:112).

- * A **curriculum** that is firmly grounded in the will of God for man (Van Brummelen, 1990:169f) and that addresses the transmission of the community of faith's story (Vogel, 1980:180).
 - * An approach that is used to **guide the learner** to become a "response-able" disciple of Christ (Van Brummelen, 1990:180). That is, an approach that guides the learner to **become responsible** and that develops his God-given ability so that he is **able to respond** in a fuller, more meaningful way to God's call.
 - * A **broad-based approach** to programme selection (McKenzie, 1982:113f and Fowler, 1990:87).
 - * **Analytic/subscriptive and subscriptive participative approaches** to programme development (McKenzie, 1982:150f and 160) and
 - * Approaches that incorporate **motivation theory** (McKenzie, 1982:155).
4. Has a number of **community-related, institutional (church) and individual reasons** for providing adult, Christian religious education - reasons drawn, directly or indirectly, from Christ's Commission : "Go you therefore, teach ..." that is, to lead people out to the kingdom of God in Jesus Christ (Groome, 1980:35).
 5. Provides or creates **an appropriate context** within which adult, Christian religious education can take place - a (sacred) place or environment; a relationship with another (Christian) person or persons; a (church-based) structure, system or institution, which orders and gives meaning to one's life (Hall and Smith, 1973:34f); a social-cultural or

Christian community context (Groome, 1980:107f); an environment of freedom, acceptance and community, in which God can be experienced (Hall and Smith, 1973:35 and 255); a climate that is flexible and informal (Vogel, 1986:117).

6. Has an (education) practice that is **flexible and informal** (Vogel, 1986:117) and that follows a carefully thought-out **strategic plan** (Kerry, 1984:68; Van Brummelen, 1990:153 and Van Dyk 1990:165) that makes use of the following :

- * Suitably qualified, experienced and committed **teaching staff** (Hoekstra, 1985:46); to develop and/or present the courses.
- * **Student input** (upfront) in determining methodologies (Vogel, 1986:117).
- * A **training needs analysis system** that identifies the students' background, and their (age-based) training needs, experiences, expectations, interests and uniquenesses (Kerry, 1984:68; Vogel, 1986:116; Foltz, 1986:28 and Van Dyk, 1990:165).
- * A **course design and development** programme that emphasises:
 - **Learning** (as opposed to teaching) and how adults learn (Foltz, 1986:26).
 - **Relational learning** (as opposed to notional learning), that is, the hidden learning and perspectives, concerning personal values and beliefs, etc. that occurs while relating to others in a community of learning (McKenzie, 1986:13).

- A blend of **"formative"** and **"critical"** strategies : the former to impart the "givens" and the latter to evaluate the "givens" (McKenzie, 1982:63f).
 - The use of (transformed) **practices** that are valuable to Christian education (Fowler, 1990:3 and 46).
 - The use of **learning activities** that accommodate various **learning styles** (Van Brummelen, 1990:143).
- * Classroom **presentations** that incorporate one, or more, of the following approaches :
- Approaches based on a **Biblical view of man** (Van Dyk, 1990:163).
 - Approaches that involve an investigation of the **Word of God** and **human experience** (Van Caster (1966) in Hall and Smith, 1973:33).
 - Approaches that maintain the **"unity of learning"** through traditional mixed age-group, family learning (Elias, 1982:116f).
 - Approaches that allow the teacher to **"guide and enable"** the learners by "leading the way, by example and demonstration, and by focusing attention on the qualities and individuality in the world of concrete experience ..." (Fowler, 1990:101).
 - Approaches that are perceived by the learners to be **creative and flexible** (Fowler, 1990:102); that demystify abstract concepts and accommodate controversial issues and mixed ability classes (Kerry, 1984:37f), religious artistic experiences, experiences of others, and the

literary symbolism referred to by Thornycroft (1978:1), Vogel (1986:118) and Van Dyk (1990:167).

- * Classroom presentations that, from the learners' points-of-view, limit the use of lectures and self-study (Elías, 1982:106).
 - * Methodologies such as **Value Clarification** (Hall and Smith,(1978), or **Shared Praxis** (Groome, 1980). or any other appropriate methodology, in the advance courses and programmes, that facilitates good social interaction in the classroom, and that helps to develop the emotional and spiritual well-being of each individual learner, as they experienced God in an environment of freedom, acceptance and community (Hall and Smith, 1973:35 and 255). Furthermore, the methodology should (as Shared Praxis does) allow the teacher to "imitate God's teaching as manifest in Christ" (Davies, 1978:83f) - a good example of this approach can be found in Luke 24:13-35 (the story of Jesus appearing to, and talking with, two disciples on the road to Emmaus).
 - * An appropriate **evaluation system** to evaluate the course, programmes, teachers, students and the learning environment (Kerry, 1984:51-53 and Hoekstra, 1985:28).
7. Presents its courses and programmes when they will meet specific, identified adult learning needs or when they will address specific community problems (McKenzie, 1982:160) - the actual days and times learners meet should, however, be negotiable.

8. Includes a **variety of committed participants** - volunteers, learners, educators, administrators and (lay) leaders - who :
 - * Have different **needs**, motivations and experience.
 - * Work together, and learn together, in a **community-based** and **organisationally-structured** environment (Fowler, 1990:107).
 - * Subscribe to the concepts of "**communal differentiation**", "**qualified human authority**" and the "**dispersal of power**", within, and between, communities (Fowler, 1990:120f), and who
 - * Favour **small community-based classes**, of about twelve learners, for optimal learning to take place (Trester, 1985:343 and 349).
9. Has administrative staff who have their own (usually **Christian**) **reasons** for assisting with the administration - reasons which the church/school should be aware of.
10. Has teachers or lecturers who also have their own reasons for teaching or lecturing - reasons, like those of the church and the school, that are also drawn, directly and indirectly, from **Christ's commission**: "Go you therefore, teach..." (Groome, 1980:35).
11. Has learners who have their own **specific, or age-based, reasons for attending a Bible school** - reasons which the church/school should be aware of.

12. Has learners who have their own **specific reasons for attending this specific Bible school** - reasons which the church/school should be aware of.
13. Has learners who have their own **attitudes to, and perceptions of, the school** - attitudes and perceptions that need to be **identified and addressed** if necessary.
14. Identifies **specific (local) challenges** for the future (Vogel, 1984:193f; Foltz, 1986:233f and Beatty and Hayes (1991:405f) and makes **specific plans** to meet them and, finally,
15. Owes its successful establishment and continued existence as much to the prevailing **local conditions** as to the application of good adult, Christian religious education theory and practice.

2.7 CONCLUSION

The writer, having reviewed a selection of the available literature on adult religious education from a specifically Christian, Protestant perspective was, in the words of Groome (1980:277), brought to "a critical consciousness" about the **specifics** of this form of education : its history; its "purpose and functions, (its) content and programmes, (its) programming and instructional functions, (its) volunteer learners, (and its) leadership dimensions ..." (Beatty and Hayes, 1991:398). He was also in the process, made aware of the theories that underpin it. Armed with this knowledge, insight and theoretical model, the writer was in a better position to address the research questions associated with non-formal, adult Christian religious education at local church level.

CHAPTER 3 : RESEARCH DESIGN

3.1 RESEARCH APPROACH

As noted earlier, in Chapter 1.6, the writer used a **qualitative** research approach, similar to that discussed by Merriam (1989:161-167) - a case study-based approach that was essentially participative, collaborative and co-operative in nature. This approach was selected, firstly, on the basis that it had made many significant contributions to the knowledge base of adult education in the past and that it would continue to do so in the future (Merriam, 1989:161) - hopefully, in some small way through this project as well; and secondly, on the basis it would allow discoveries to be made about the phenomenon under investigation (Merriam, 1989:166) - that is, the local, church-based Bible school.

Although there are different forms of qualitative research (Merriam, 1989:162) the writer limited himself to the use of a qualitative approach that involved collecting data primarily through the use of a literature review, and through case study interviews, surveys and document analysis.

The research process started with the literature review (Merriam, 1988:66), mentioned above. The review helped guide the research, and the case study, by assisting with the conceptualisation of the research problems, the identification of a theoretical model of non-formal, adult Christian religious education at local church level (discussed earlier in the report), and with the interpretation of the findings (discussed, later, in Chapter 4 of the report).

The actual case study was conducted after the literature review. Here, the writer used the methodological triangulation technique (Merriam, 1988:69) to collect the data - a technique

whereby a combination of dissimilar methods, for example, the interviews, surveys and document analysis, referred to above, are used to build on the relative strengths of each other, while overcoming their unique deficiencies (refer to Chapter 3.9).⁶

The research process continued with an analysis and synthesis of the data obtained in the case study and ended with a comparison of the resultant findings with the theoretical model, provided by the literature, in order to answer the two overarching research questions (noted in Chapter 1.5).

Finally, in order to enhance the **internal validity** (or truth value) of the research approach, the writer incorporated the following suggestions of Reason and Rowan (1981:245-250), and Merriam (1988:166ff) in the research design :

- * Making an accurate descriptive record of each interview. Here, audio-tape recordings were made of each interview.
- * Using “significant statements”. These statements were extracted from the audio-tape recordings.

6. The Case Study generated a lot of original data in the form of staff and student responses. Some of these data were used in Chapter 4 (The Case), to help tell the story of the Bible school, and in the Appendices, to illustrate the instruments used and the responses received. The remainder of the data are included as (additional) Appendices in the Bible school's copy of the report. This action was taken merely to reduce the size of this report - it does not, in the writer's opinion, compromise his version of the school's story in any way.

- * Separating the participants' replies from the researcher's interpretation thereof (Wolcott, 1990:29). Parentheses were used to separate the writers' clarifying words or phrases from the "significant statements" in Appendix F and by using the participants' own words, whenever possible, in The Case (Chapter 4).
- * Seeking alternative interpretations and explanations from other interested parties. Here, the writer sought feedback from his supervisor and from a Christian colleague, M.A. (Social Science) student and trainer.
- * Providing a meticulous account of the research approach and the processes used. This was done in this chapter (that is, Chapter 3) and finally,
- * Evaluating the research data only in terms of the literature (the theoretical model) and only in terms of the participants' own comments. (That is, not generalising beyond the group being studied, nor beyond the individuals addressed in the study.) This was done in Chapter 4 (The Case) and 5 (Summary, Final Thoughts and Recommendations).

On reflection, the writer is satisfied that the validity of the research approach has been enhanced by incorporating the above suggestions and by ensuring that the approach (or design) passed Leedy's (1980:131) "If-Test". (The "If-Test" ensures, amongst other things, that one's research design includes one or more sub-problem(s), the identification of the data necessary to resolve the sub-problem(s), and the use of appropriate methods, or techniques, to obtain the data and to resolve the sub-problem(s), etc.)

3.2 ROLE OF THE CASE STUDY

As noted earlier, in Chapter 1.7, the writer used a **qualitative** case study approach that conforms to the type of research-based, case study discussed by Walker (1980:35) and Merriam (1988:67-69). The case study formed one part of the overall research approach (or design) and was chosen specifically because it would :

- * Allow the writer to obtain detailed qualitative data on a **local**, church-based, Bible school.
- * Give insight into a specific situation (Walker, 1980:33).
- * Allow the participants, and the reader, to understand the particular (the local, church-based, Bible school) in depth (Merriam, 1988:173).
- * Reveal what the institution (the Bible school) means to the individuals and
- * Help the writer to get beyond form and structure to the realities of human life (Walker, 1980:33) in a local Protestant (specifically Charismatic), church-based Bible school.

In order to obtain the required data, the writer used the structured interview schedules, semi-structured interviews, biographical surveys, attitudinal rating surveys and the document analysis approach, noted earlier. (Refer to Chapter 3.9, below, for a full discussion of these data gathering methods and instruments.)

In order to overcome the difficulties associated with using case studies, namely, becoming involved with the school, staff and students; confidentiality of data; access to, and control over, the data; anonymity of the subjects and distinguishing the data from the researcher's interpretation thereof (Walker, 1980:35), the writer :

- " Remained a neutral listener in the interviews. That is, he did not offer any unsolicited personal opinions, make judgements or debate any contentious points.
- * Agreed to keep confidential those (few) comments that the interviewees did not want recorded in the project report.
- * Arranged for the Bible school to review and comment on the final report, with a view to effecting any changes that they perceived were necessary to ensure that **their** "story" was correctly recorded.
- * Offered all participants the right to anonymity if desired and, as noted earlier ,
- * Separated the participants' replies from his own interpretation thereof (Wolcott, 1990:29).

In addition to the above, the writer used the principles of participation (or what McTaggard (1989:3), as quoted in Walker (1993:4), more correctly refers to as "involvement" in this case), collaboration and co-operation, to ensure relevance and accuracy in all aspects of the case study (Walker, 1980:52).

Finally, in order to enhance the (face) **validity** and **reliability** of the case study the writer:

- * Attempted to capture and portray the school as it appears to the staff and students. (The use of participant's expressed reactions and answers - unedited and unglossed - in the form of "significant statements", ensured that the "results" fitted the reality and, thus, contributed to a high face validity (Walker, 1980:45 and 57).)
- * Guarded against producing a purely esoteric piece of research by emphasising the practical use to which the research findings could be put, namely, to upgrade existing Bible schools or to establish new schools. (In doing so, the writer ensured a higher degree of case study validity (Walker, 1980:46) - refer to Chapter 1, 3 and 5.)
- * By-passed the usual problems of reliability, that is, the issue of multiple interpretations of the data, by comparing the data with the theoretical model, provided by the literature review, and by following Walker's (1980:44) advice, that is, by not claiming that his representation of the Bible school's story is more significant than that made by anyone else, but by emphasising the fact that the audiences' representations of the story are as significant as his own. (Refer to Chapter 4.)
- * Explained the assumptions and theory behind the study (Merriam, 1988:167 and 170f) - refer to Chapter 1.11; gave his position vis-à-vis the group being studied (namely, that of a neutral observer); explained the basis on which the participants were selected - refer to Chapters 1.9 and 3.5 to 3.7; gave a description of them - refer to Appendix E and described the social context from which the data were collected -refer to Chapters 1 and 4 and to Appendices B, D, E and F.

- * Presented the report in such detail as to facilitate any future audit trail. The procedures used in the case study are clearly outlined in the report. Detailed descriptions of how the data were collected, how the various biographical and subject categories were derived and how decisions in the case study were made, are included in the report - that is, in this section. (Using this approach, according to Walker (1980:45), contributes to a higher degree of replication and thus a higher degree of reliability.)

- * Used multiple methods and instruments of data collection, referred to earlier, to strengthen the internal validity and reliability. (The validity and reliability of the instruments used are discussed below in Chapter 3.11.)

3.3 RESEARCH DESIGN TABLE

Research Aim

To probe the non-formal, adult Christian religious education provided by a local Charismatic church on the Witwatersrand - The Christian Life Ministries Training College, Freeway Park, Boksburg.

Research Questions	Sources of Information	Data Gathering Method	Validity and Reliability	Method of Analysis
First Overarching Research Question: "To what extent does the Christian religious education provided for adults by an apparently successful local church-based Bible school conform to the current theory and practice of this form of adult education, as discussed in the literature?" Supplementary Associated Research Questions: 1. What is the historical background of the local, church-based, adult Christian religious education school/programme? 2. What theory underpins the local church's approach to adult, Christian	1. Relevant Literature: * University of South Africa Library. * University of the Witwatersrand Library. * Department of Adult Education Resource Centre. 2. Participating Staff (5): * Church Pastor/School Principal. * Deant/Administrator. * In-house Lecturer (1). * Guest Lecturers (2). <u>Note:</u> One guest lecturer did not respond. 3. Participating Students (30):	1. Literature Review. 2. Qualitative Case Study. 2.1 Differentiated Semi-Structured Staff Interviews (4): a) Structured Interview Schedules (3). * School Principal. * School Administrator. * Lecturer (only 2, not 3). b) Audio-Tape Recordings. c) "Significant Statements". 2.2 Written Answers to Questions (1): * Subsequently not returned. 2.3 Staff Biographical Data	* Participation/Involvement. * Collaboration. * Co-operation. 1. Qualitative Research Design/Approach. 1.1 Validity: a) Accurate descriptive records. * Audio-tape recordings. * "Significant statements". * Separate participant replies/researcher interpretations thereof. * Alternative interpretations and explanations. * Meticulous account of the research. * Appropriate (literature-based)	1. Content Analysis and Trend Analysis. 1.1 Literature. 1.2 Questionnaires and Surveys: * Responses. * "Significant statements". 1.3 Documentation. 2. Tabulations. 2.1 Quantitative Data: * Questionnaires & Surveys. 3. Statistical Analysis: 3.1 Student ratings. * Mean ($\bar{x}$). * Standard Deviation (SD)

Research Questions	Sources of Information	Data Gathering Method	Validity and Reliability	Method of Analysis
religious education? 3. What is the nature of adult, Christian religious education in the church? - What characteristics does this form of education exhibit and what principles does it espouse? 4. Why does the church do adult Christian religious education? 5. Where - Within what context or environment is this education given? 6. How does the church do this education? 7. When does this education take place? 8. Who are the participants?	* Beginners Programme (15). * Advanced Programme (15). <u>Note:</u> Only 13 students in the beginners programme and only 10 in the advanced programme returned their (completed) survey forms. 4. School Documentation.	Questionnaire (5): a) Quantitative Questions. b) Qualitative Questions. One subsequently not returned. 2.4 Church Bible School Survey Form (1): a) Quantitative Questions. b) Qualitative Questions. 2.5 Student Biographical Data and Attitude Survey Form (30): a) Quantitative Questions. b) Qualitative Questions. c) Likert-type Rating Scale. * Form piloted tested on student groups before actual use. * Survey stage: 13 out of 15 1st-years returned their forms. 2.6 Documentation Review	evaluation. 2. Qualitative Case Study 2.1 Face Validity: a) Fit "results" with reality. * "Significant statements". 2.2 Case Study Validity: a) Practical use of research findings - not esoteric research. 2.3 Reliability: a) Multiple interpretations acceptable/significant. b) Model-based interpretations. c) Writer's assumptions, position vis-à-vis the Bible school, etc. are given. d) Replication based on clearly outlined procedures. e) Methodological triangulation used: * Survey forms. * Structured interview guides. * Semi-structured interviews.	(As above).

Research Questions	Sources of Information	Data Gathering Method	Validity and Reliability	Method of Analysis
9. What are the reasons for assisting with the administration of the Bible school? 10. What are the reasons for assisting with the teaching/learning programme? 11. What are the reasons for attending church Bible schools? 12. What are the reasons for attending the Christian Life Ministries Training College? 13. What are the students attitudes to, and perceptions of, the Bible school/training college? 14. What are the challenges for the future?	(As above)	(As above)	* Audio-tape recordings. * Document analysis.	(As above)

Research Questions	Sources of Information	Data Gathering Method	Validity and Reliability	Method of Analysis
Second Overarching Research Question: "What factors are necessary for the successful establishment and continued existence of a local Church-based Bible school on the Witwatersrand?" Supplementary Associated Research Questions None	(As above)	(As above)	(As above)	(As above)

3.4 SELECTION OF THE CHURCH BIBLE SCHOOL

The project was, for research purposes, delimited to a non-formal, part-time (evening classes), adult, Christian religious education Bible school, located at a local, predominantly White, middle-class Protestant church on the Witwatersrand.

In addition to the Church Bible school meeting the above criteria, the selected school would need to have been in existence for approximately three years, and would need to have sufficient students for data gathering purposes - that is, ten to thirty students (Isaac and Michael (1982) in Goddard (1985:45), or even more). The participants would also have to be willing to participate, collaborate and co-operate in the case study.

The church Bible school that met the laid down criteria would, therefore, be clearly delimited and be accessible to the writer. Having been established for a minimum period of three years, it would also have a history, a basic infra-structure, and records of courses, meetings, staff and students, etc. - all of which could be used in the research.

3.5 THE SELECTED CHURCH BIBLE SCHOOL

The Christian Life Ministries Training College in Freeway Park, Boksburg was selected for the case study as it met the laid down research criteria. The school is/has:

1. A non-formal, part-time (evening classes), adult Bible study school/training college.
2. Attached to a local Protestant church - specifically to a Charismatic church.
3. Located on the Witwatersrand, that is, it is accessible for research purposes.

4. Been established for 5 years, that is, it has a history and has (administrative) records that can be used in the research.
5. A Church Pastor/Bible School Principal, 1 administration staff member - the Dean, 5 other lecturers and 300 registered students (1995). It should, however, be noted that the actual, regular student attendance for 1996 (the year of the case study), is approximately 240 (that is, 200 1st-year students and 40 2nd-year student.).
6. A basic infra-structure : staff and students; and curricula (2 programmes and 30 courses), teaching philosophy, aims and objectives, and tests and certificates, etc. that can provide additional case study information.

3.6 STUDENT SAMPLE

The school has an active, though variable, population of 240 students (1996), spread over its basic course (1st-year programme) and advanced course (2nd-year programme). Following McKenzie (1982:244f), it was originally decided to use a random sample of 30 students (that is to use a 10% sample based on the 1995 student population of 300) - the first fifteen volunteers from each programme were to be used.

(A sample size of $N = 10 - 30$ is important for two reasons : firstly, since according to Trester (1995:343 and 349), a small community (of twelve adult Bible students) facilitates optimal inter-dependent learning, research data gathered from small groups ($N = 10 - 30$) is important, and secondly, because a small group is a quick convenient size with which to work (Isaac and Michael, 1982:96, in Goddard, 1985:45f).)

However, when the survey was conducted in February/March of this year (1996), and the student population was found to be 240, the 30 student sample was still considered a good sample size to use and thirty student survey forms were duly distributed by the Dean. The survey forms were, however, not distributed in a random fashion, because the Dean, in consultation with the writer, selected the sample group using his own criteria - that is, he selected those students who he thought would complete the forms and who would provide constructive feedback.

This approach ensured a "quick, convenient sample size with which to work" (Isaac and Michael (1982) in Goddard (1985:45)) and that most of the survey forms would be completed and returned. When considering the school as a whole - 12,5% (or 30 students) were approached to assist with the survey and 9,58% (or 23 students) completed and returned the forms. (Some of these students completed the form twice - once during the form pilot-testing stage and once again during the survey stage. However, only their feedback on the second form was used in the research on the school. Their feedback on the first form was only used to fine-tune the instrument - to remove ambiguities and to make the form more understandable for the students.)

When looked at from a **1st-year/2nd-year perspective**, relatively speaking more 2nd-year students were sampled (15 out of 40 or 37,5% of this sub-group) than 1st-year students (15 out of 200 or 7,5% of this sub-group).

When looked at from a **response perspective**, relatively speaking more 2nd-year students responded, that is, completed and returned their survey forms (10 out of the sub-group of 40 students or 25%) than 2nd-year students (13 out of the sub-group of 200 students or 6,5%) of the sub-group responded). A summary of this data is recorded in Table 3, below, for ease of reference:

Sample	Number of Students	Number Sampled	Percentage Sampled	Number of Forms Returned	Forms Returned as a Percentage of the Group/Sub-Group
Sample(Whole School)	240	30	12,5%	23	9,58%
Sub-Sample 1(1st-year)	200	15	7,5%	13	6,5%
Sub-Sample 2(2nd-year)	40	15	37,5%	10	25%

Table 3 : 1996 Student Sample Data - A Summary.

Although the approach used ensured the required “quick, convenient sample (and sub-sample) sizes with which to work”, the following cautionary remarks need to be born in mind, by the reader, when considering the significance of students’ comments on the Bible school, as recorded in Chapter 4 - The Case:

1. The sample group was not a random sample, in the true sense of the word. As such, the student data may be skewed in favour of the sample group, and not be truly representative of the Bible School students as a whole.
2. The sample sizes of the two sub-groups were not, relatively speaking, equal. As such, assuming that the student data is not skewed in favour of the sample group, the 2nd-year student data should be more representative of that sub-group’s attitudes than the data representing the 1st-year sub-group’s attitudes.
3. Small group sample sizes do not produce educationally significant findings (Goddard, 1985:45). The findings produced, using this small sample, and the findings produced, using the associated sub-samples, are therefore only significant (if no skewing is assumed, refer to point 1, above) within the context of the Bible school itself and

4. The research emphasis, and associated research questions, was **not** on the students' perceptions of, or attitude towards, any particular class or course being offered by the school but rather on their perceptions of, and attitude towards, the school as a whole and to the Religious Approach to adult, Christian religious education.

3.7 STAFF SAMPLE

The school has 8 staff members (including the church secretary). The Pastor was selected as an interviewee by the writer and he, in turn, identified 4 of the 8 staff members to be interviewed. The 4 staff members selected included the Dean/Administrator, 1 in-house teacher/lecturer and 2 of the guest/outside teachers/lecturers. However, during the interview stage, one of the guest lecturers did not agree to being interviewed, nor did he supply written answers to the questions as agreed to. This was not considered a problem by the writer as one representative was interviewed for each significant position in the school, namely, the Pastor (leadership/management position), the Dean (management/administrative position), one in-house lecturer and one guest lecturer.

3.8 RESEARCH QUESTIONS

In an attempt to answer the first overarching research question, the following fourteen supplementary research questions were set and are answered in the report.⁷

1. What is the historical background of the local, church-based, adult Christian religious education school/programme?

7. Note that the second overarching research question has no supplementary research questions.

2. What theory underpins the local school's approach to adult Christian religious education?
3. What is the nature of adult Christian religious education in the school? - What characteristics does this form of education exhibit and what principles does it espouse?
4. Why does the church do adult Christian religious education?
5. Where - Within what context or environment is this education given?
6. How does the school do this education?
7. When does this education take place?
8. Who are the participants?
9. What are the reasons for assisting with the administration of the Bible school?
10. What are the reasons for assisting with the teaching/learning programme?
11. What are the reasons for attending church Bible schools?
12. What are the reasons for attending the Christian Life Ministries Training College?
13. What are the students' attitudes to, and perceptions of, the Bible school/training college?

14. What are the (local) challenges for the future?

3.9 INFORMATION GATHERING INSTRUMENTS

In order to strengthen the reliability and internal validity of the case study (Merriam 1988:172f), a variety of information gathering methods were used. However, before the associated instruments (see below) were finalised, their contents were, in keeping with the participative and collaborative nature of the case study, discussed with the Pastor and the Dean. All changes to the draft instruments were based on consensus. The use of an audio-tape recorder, to record the interviews, was negotiated at the same time as the confidentiality issue was addressed, that is, before the biographical data survey forms, student survey forms and staff interview guides were completed.

A Church Bible School Survey Form (following Hoekstra, 1985:98ff) was used to obtain basic quantitative data on the School itself. The Pastor was asked to complete the form, subject to any additions, deletions and/or changes he and the writer agreed to when the actual research commenced. The completed copy of the survey form is included in Appendix B in the report. Apart from a few word changes, for example, verbally replacing "courses" or "areas" with "programmes" (during the actual survey) and the removal of specifically American-related questions, the Church Bible School Survey is a direct copy of the one found in Hoekstra (1985:98ff).

Biographical Data Survey Forms (following Hoekstra, 1985:67, McKenzie, 1982:243, and others) were used to obtain biographical data on the staff and students. The survey forms included a covering letter explaining the purpose of the survey and requesting assistance. A copy of the covering staff letter and a completed biographical survey form is included in Appendix C of the report. A copy of the covering student letter and a completed biographical

survey form is included in Appendix D of the report, that is, with a completed student attitude survey form - see below. In both cases standard biographical data were requested. However, in the case of the "age group" the writer used the age-groupings commonly referred to in adult, Christian religious education, namely, 17 - 34, 35 - 54 and 55+ (Foltz, 1986 and others), and used the Bible school "staff roles" referred to by Hoekstra (1985:243), for example, "an administrative officer", "expert education advisor" and "executive head", etc. The covering letter, given out with the biographical questionnaires, was modelled on examples of similar letters found in Hoekstra (1985). In the case of the "marital status", the Pastor's recommendation of including an additional category", namely, "re-married" was accepted. In the case of "qualifications", a colleague's recommendation to specifically equate 12 years schooling with matric was accepted, in order not to create any confusion in the minds of the respondents. Finally, in the case of "church membership", the category of "Catholic" and "Other" were included on the assumption that not all students belonged to the Protestant faith.

Structured Interview Questionnaires/Discussions Guides, based on the research questions, highlighted in the literature, by Groome (1980), Hoekstra (1985), and others, were developed (as noted above) in conjunction with the Pastor and the Dean, and were used during the semi-structured interviews with the selected staff members to obtain mainly qualitative and contextual information on the school.

A separate questionnaire/discussion guide was constructed for each function staff level, that is, for the principal, administrator and lecturers. Although the discussion guides were similar, that is, they covered the major ideas, discussed in the literature, and covered the two overarching research questions and fourteen supplementary research questions (Chapter 3.8. above), they differed in that all the sub-questions were set in such a way as to obtain responses from (separate) "principal", "administrator" and "lecturer" perspectives.

Open-ended questions were used to obtain detailed information (facts, opinions and suggestions, etc.) about the areas covered by the two overarching, and fourteen associated, research questions. Closed questions were used to direct the interviews, to (re-) focus the discussions, and to extract relevant biographical data not given on the biographical survey forms. Following Merriam (1989:166), many “how” and “why” questions - questions “framed to seek understanding and meaning in the data” - were included. However, before the interview guides were used, they were first checked for errors and ambiguities by the Dean and a work colleague (studying for his masters degree in social work) - specific changes, made to the guides, are recorded in Chapter 3.9. The interviews were then conducted at a time and place agreed to by the participants - at the church, usually on Tuesday mornings and evenings. However, in the case of one guest lecturer, no interviews were held with him. At his request, the biographical survey form and interview guide were posted to him for completion. Questions the lecturer was unsure of were clarified over the telephone by the writer. (Unfortunately, this guest lecturer did not return the completed forms as promised.) A completed sample copy of the Pastor’s interview guide is included as a separate appendix in the report (that is, Appendix F). Copies of the Dean’s and the lecturers’ interview guides are held by the Bible school (refer to Note 6, page 56).

Audio-Tape Recordings, of the interviews, were used (as agreed to by the participants) to save time and to lessen the distraction of hand-written notes (Leedy, 1980:105), and to provide an accurate recording of interviewer questions and interviewee replies. “Significant Statements” (see below) were extracted from the audio-tapes once all the interviews were completed (refer to Appendix F for an example of the Pastor’s responses) and (clarifying/contextual) notes (or phrases), following Merriam (1988:82ff), were added in parentheses (where necessary), to the statements by the interviewer/writer. In the case of the audio-tape recordings of the in-house lecturer’s interview, the writer had to process the first

tape through a graphic equaliser to enhance the lecturer's voice and reduce background noise on the tape.

"Significant Statements" (following Russell, 1992:16f and (1)ff) are what the interviewees said in the interviews. They are, specifically, statements that, on their own and without qualification, have a discernible meaning. These statements were extracted from the audio-tape recordings, from the Church Bible School Survey Form and from the staff and student survey forms (Merriam, 1988:82ff) - a complete record of all these statements is held by the Bible school (Note 6, page 56). Selected statements were used in Section 4 of the report, The Case, to ensure that, whenever possible, the Bible school's story was reflected in the words of its staff and students.

To reiterate, the interviewees' statements were identified on the audio-tape and extracted. The interviewees were then asked to check the statements to ensure that their comments, suggestions and opinions were accurately reflected. Once consensus was reached, the statements were grouped, together with the student responses, under the appropriate research question, in order to reflect what the interviewees and students had to say about them and also to compare the Bible school to the theoretical model summarised in Chapter 2.6. (As noted above, a record of all these statements is held by the Bible school.) Summaries were then written up for each of the research questions, using the survey data and the "significant statements". These summaries, which constitute the main findings of the case study, were then analysed, compared and contrasted with the relevant component(s) of the theoretical model. The report was then vetted by the Pastor, for overall accuracy, before being submitted to the University.

A **Student Attitude Survey Form** was used to obtain qualitative and quantitative data on the students, and on their attitudes to, and perceptions of, adult, Christian religious education and

the Bible school itself - on the lecturers, the courses (or programmes) and on the **learning environment** (Kowalski (1988:9f and 77f); Burgess (1975) and Seymour (1982), in Vogel (1984:78-88); Trester (1985:345ff) and Hughes (1985:351ff)). In doing so, the survey addressed the six foundational issues, noted by Groome (1980:277), that were discussed in Chapter 2.4 of this report, and the (student-related) supplementary research questions, that were noted in Chapter 3.8 (above). A completed sample copy of the form is included in Appendix D in the report.

The survey form consists of a covering letter (explaining the purpose of the survey and requesting assistance), a biographical survey section (discussed above), a selection of qualitative questions and ten closed statements on the students' attitudes to, and perceptions of adult, Christian religious education and the Bible school itself. The open-ended, qualitative questions were based, in part, on the sample survey questions found in Hoekstra (1985:67f) and were used to identify what motivated the students to attend adult, Christian religious education classes, in general, and this school, in particular; whether their spiritual and self-understanding needs are being met; what specific needs are being met, or are not being met; and what learning has taken place, etc. The ten closed statements were constructed following Berk's (1979:661 and 664) construction rules and were used, in conjunction with the Likert-format "attitude scale" used by Goddard (1985:45f), to determine the students' attitudes to Groome's (1980:277) six foundational issues as reflected in the Bible school.

An "attitude scale" was used because "it avoids the somewhat cumbersome procedure of having a group of judges sort out the statements for the purpose of determining scale values...requires less labour and,...gives equally reliable...results, since the subjective influence of the judges is eliminated" (Goddard, 1985:48).

With regard to Groome's (1980:277) foundational issues, the writer found an almost one-to-one relationship between them and the work of Seymour (1982) and, to a lesser degree, the work of Burgess (1975), as tabulated in Vogel (1984:78-88). Assuming, for the purposes of the attitude survey, that the students were inclined to favour Seymour's (1982) basic Religious Instruction Approach and Burgess' (1975) Traditional Theological Theoretical Approach to Christian religious education, the writer used these two approaches, as his starting point, in formulating the closed statements to be rated. Seymour's (1982) characteristics of the Religious Instruction Approach contributed to the formulation of most of the statements used, while Burgess' (1975) Traditional Theological Theoretical Approach contributed to the formulation of the statement on evaluation. Some foundational issues were, because the broad areas that they covered, covered by more than one statement, while other foundational issues, not addressed in the works of the above writers, had statements formulated for them by the writer. By incorporating the ten statements in the survey, the writer felt that he was in a position to quickly determine, in a simplified way, the students' attitude to adult, Christian religious education as reflected in the Bible school. In addition, the use of an open-ended "because..." statement at the end of each rating enabled the writer to determine specific reasons for their ratings. Using the ratings, and the reasons, the writer could also compare and contrast the students' attitudes to, and perceptions of adult Christian religious education with the approach(es) subscribed to by the Bible school and its staff.

However, before the survey instrument was used it was just checked for errors and ambiguities, by the Pastor, the Dean and a work colleague. The instrument was also pilot-tested in February (1996) with a group of ten randomly selected volunteers - five students from each programme offered by the school - before it was used. Here, the aim was to check that the students understood the questions and could answer them. Of the ten survey forms distributed, seven were returned: the five from the 1st-year group and two from the 2nd-year group.

Specific changes, made to the survey instrument, to ensure that the questions were not confusing, included:

- * Setting separate questions on "Spiritual Needs" and on "Understanding Needs".
- * Numbering the ratings (1-5) for each of the ten rateable questions, in addition to using the terms "Strongly Agree" and "Agree", etc.
- * Setting two questions for the original question 1, in order to separate the notion of "religion" from the notion of "theology".
- * Clarifying the term "formal education", in question 5, by linking it to "an established Bible school".
- * Identifying the term "evaluation", in question 7, with the internal evaluation conducted by the Bible school itself.
- * Using only the term "weekday evenings" in question 8 - that is, not using the term "morning/evenings" as well and
- * Re-writing questions 6 and 9, because they appeared similar to the students and thus cause them some confusion.

The actual survey was conducted in late February, 1996. The survey forms were handed out by the Dean to the thirty "randomly" selected students (see below) - to fifteen students from each of the two programmes offered by the school - and were collected during the following weeks' evening classes. Their distribution was preceded by a brief explanation of their purpose and value, and the need for a period of reflection on their opinions, ratings and comments, before they were completed and returned.

Following Goddard (1985:48f), the students were asked to respond to each statement in terms of one of the following categories : "strongly agree", "agree", "undecided", "disagree",

“strongly disagree”. Each of the categories were allotted a weighting of 1, 2, 3, 4, 5 respectively, and the overall attitude of the students to a particular statement was measured by a score which was the sum of the weights given by them.

Of the thirty survey forms distributed, twenty-three were returned: thirteen from the 1st-year group and ten from the 2nd-year group, thus providing the three useable samples (namely, 10, 13 and 23) noted earlier (Table 3, page 69). The writer then summarised their responses by calculating the *mean* ($\bar{x}$) and *standard deviation* (SD) for each of the statements - refer to Table 4.

(The mean ($\bar{x}$) is obtained by multiplying the number of responses, in each category, by the appropriate numerical weightings; adding the products, and then dividing the sum by the total number who replied to the statement. The result of this calculation is a measure of the overall direction and intensity of the degree of obligation felt (Goddard, 1985:49). Each mean ($\bar{x}$) must range between 1 and 5, and the closer $\bar{x}$ is to 1, the more obligatory the activity mentioned in the statement is felt to be. The standard deviation (SD) indicates the amount of agreement among the students on the extent of the obligation: the smaller the variance, the greater the consensus (Goddard, 1985:49).)

The students' attitudes and perceptions were then examined but only under one of the category headings suggested by McKenzie, (1982:246), Vogel, (1984:34) and others, namely, the **whole group** category ($n = 23$). An examination of the two **sub-groups**, namely, the **1st-year** sample ($n=13$) and the **2nd-year** sample ($n=10$), was not undertaken when it was found that some of the ten rateable questions were not answered by the students. (In both sub-groups the sample size was found to be below the acceptable level for small sample groups, namely $n=10$.) Other categories, such as **age groups**, **sex** and **qualifications** were also not examined for the same reason. For example, in the 17 - 34 years age groups sample, $n = 9$;

in the female sample, $n = 5$; in the not married status sample, $n = 6$ and in the matric qualification sample, $n = 8$.

The student biographical data are included in Appendix E. As noted earlier, a complete record of their responses to the survey questions is held by the Bible school. Their attitude to Seymour's (1982) approach and, to a lesser degree, to Burgess' (1975) approach to adult, Christian religious education is recorded in Chapter 4 of this report.

3.10 SOURCES OF INFORMATION

The Related Literature - as covered in the literature review. The literature was used to guide the research and to formulate the fourteen supplementary research questions noted in Chapter 3.8 (above). It was also used, together with the input from the Pastor and the Dean, to formulate additional sub-questions for each research question. These open-ended and closed questions were included in the staff interview/discussion guides, and in the student attitude survey form.

As noted in Chapter 1.2, there is a shortage of South African-specific literature on non-formal local church Bible schools and the writer, therefore, used the available literature (mainly American literature) on this subject held at the University of South Africa, Pretoria. It is hoped that this report will provide future researchers on this subject with a much needed South African perspective - albeit a very narrowly focused one.

The Participants - the Pastor, the Dean, the lecturers and the students. The Pastor and the Dean were asked to provide research information in the form of (additional) interview and survey questions. The Pastor, and the other four selected staff members, were then asked to provide biographical survey data and answers to the questions posed during the semi-

structured interviews/discussions. (As noted early, one of the guest lecturers declined to be interviewed and did not provide written responses to the questions as agreed to. This did not pose a problem as one of the two remaining lecturers provided the guest-lecturer perspective.) Their answers were recorded, as agreed to, using an audio-tape recorder at the time of the interviews.

The Pastor, in addition to being interviewed, was asked to complete a general Church Bible school survey form. Data obtained from this survey was used to supplement the research information obtained from the staff interviews and from the student attitude survey (see below). (The church survey form, and the associated data, could be used in future surveys of non-formal, adult, part-time Protestant/Charismatic Bible schools in order to build up a bank of information on them.)

The students were asked to complete a (separate) attitude survey form, agreed to by the writer and the Pastor. The form requested data and information in the form of biographical survey data, answers to open-ended questions and attitudinal ratings (of items related to the Bible school). In addition to rating the respective items, the students were asked to provide additional research information in the form of written reasons for each of their ratings. (As noted earlier, these forms were vetted by the Dean and a work colleague, and then pilot-tested, to ensure that the students clearly understood the questions.)

Documentation - relating to the church Bible school. The following documentation was identified and found relevant to the project:

- * 1st-Year and 2nd-Year Course Schedules/Time Tables.
- * The Organisational Structure of the Church.
- * Training College.

- * Phase Growth of a Cell Church for every Believer.
- * Vision for 1996.
- * Bible School Newspaper Advertisement.
- * Church Visitors Card.
- * Dean's Calling Card.
- * Bible School Enrolment Form.
- * Bible School Flyer (College and Curricula Details).

Appropriate examples of the above documentation are included in Appendices G and H of this report.

3.11 VALIDITY AND RELIABILITY OF THE RESEARCH METHODS AND ASSOCIATED INSTRUMENTS

The following data collection research methods, and associated instruments, were used in the case study:

- * Surveys and survey forms.
- * Structured interview guides, semi-structured interviews and audio-tape recordings.
- * Document analysis.

The writer considers the methods and instruments used in the case study to have a high **validity** for the following reasons:

- * A number of survey methods and instruments were used to seek alternative interpretations and explanations - qualitative and quantitative surveys, structured interview guides and open and closed questions, etc.

- * The categories, items and questions, included in the survey forms and in the structured interview guides, were obtained from the literature that relates directly to adult, Christian religious education and to local, church-based Bible schools.
- * The survey forms can be, and were, revised and added to on the basis of participant feedback.
- * The participants own ratings, answers and comments, as reflected on the survey forms and in the audio-tape recordings, were used.
- * The unstructured interviews allowed for the inclusion of additional, questions, or for the rephrasing of existing questions in order to ensure that no information was lost.
- * The audio-tape recordings allowed the participants' own replies and comments to be recorded and extracted later in the form of "significant statements".
- * Actual Bible school working documents and advertisements were used in the document analysis.

The writer considers the methods and instruments used in the analysis to have a high **reliability** (or consistency), and thus a high degree of replication, for the following reasons:

- * The methods and instruments used have been clearly documented in the report and copies of the instruments have been included in the Appendix section of the report.
- * The construction methods used, and the reason for the instruments containing the categories, items and questions that they do contain, have been clarified in the report.
- * The literature references for the categories, items and questions used have also been included in the report.
- * The audio-tape recordings re-produce the participants' exact words and
- * The document analysis process can be applied to any relevant documentation.

3.12. DEFICIENCIES (OR LIMITATIONS) IN THE RESEARCH DESIGN

Walker (1980:35) has noted a number of **difficulties** associated with **case study methods**. Of those noted, the following were encountered :

- * Problems of investigator involvement in the issues and situation under study.
- * Problems over the confidentiality of the data.
- * Problems over control of the data.
- * Problems concerning the need to preserve the anonymity of the subjects.

These difficulties were, however, "isolated technical problems ..." (Walker, 1980:35) and the writer overcame them by:

- * Remaining a "disinterested observer" during the interviews.
- * Ensuring that any confidential data remained confidential (that is, by not including it in the report).
- * Ensuring that the participants reviewed their input for correctness before it was used in the report and by
- * Offering all participants the right to remain anonymous.

A number of known **issues**, associated with the **data gathering instruments**, were anticipated, encountered and addressed by following the advice given in the literature. The data gathering instruments used, and the issues addressed, included :

1. The **Questionnaire** - the precision of expression, objectivity, relevance, suitability to the problem situation, and the probability of a favourable reception and return (Berk,

1979 : 661 and Leedy, 1980:100).). The specifics of how each issue was addressed is covered in Chapter 3.9.

2. The **Interview/Discussion** - adequate preparation and planning, the selection of appropriate questions, precision of expression and the professionalism of the interviewer (Leedy, 1980:104). With regard to the above, the following specific issues were encountered and addressed:

- * *Adequate preparation and planning.* Certain interviewees, because of their heavy workloads, did not adequately review the interview guides before being interviewed. This fact, together with the large number of questions, resulted in a number of interviews being conducted with the same interviewee. Fortunately the interviewees persevered, for which the writer is most grateful.

On reflection the number of questions per guide could have been decreased to cover broad domains and facets of adult, Christian religious education; this would have led to shorter interview times.

With regard to the actual use of the interview method, one guest-lecturer preferred to provide written answers to the questions in the interview guide - flexible planning, and a participative research approach allowed the writer to accommodate this request. However, when the time came to provide the answers they were not sent to the writer.

- * *Appropriate questions.* Certain questions were considered inappropriate by the guest lecturer as he did not have sufficient knowledge of the Bible School to answer these questions adequately. In these cases he provided answers based on his experiences at his own Bible school or provide hypothetical answers. These answers were not used

in relating the Christian Life Ministries Training College's story but were used in the writer's general comments on local, church-based Bible schools.

Other questions contained commonly used terms such as: "leadership", "management", "power", "authority" and "community". These terms created some difficulty for some of the interviewees as they had no clear working definition of the terms to guide their answers. In these cases, the writer provided broad, informal definitions to assist them.

3. **The Audio-Tape Recordings** - the selection of a quality tape recorder, permission to use the recorder, the (initial) intrusive effect of recording an interview, accurate transcription of the interview tape, and interviewee vetting of transcripts (Leedy, 1980:106f).

Other than the distortion effect of background noise and the occasional tape ending in mid-sentence no problems were experienced with the audio-tape recordings. In the former case, the writer used a good hi-fi graphics equaliser to reduce the background noise on one of the lecturer's tapes and to raise the interviewee's voice on the tape (Refer to Chapter 3.9). In the latter case, the writer, on hearing the tape stop, wrote down the interviewees' replies for future reference.

4. **Checklists and Rating Scales** - domain, facet, element and item selection; forced-choice verses non-forced-choice Likert-type rating scales; and qualitative versus quantitative attitude survey forms (Leedy, 1980:108, and others).

With regard to the above, the following specific issues were encountered and addressed:

- * *Item selection.* Fortunately the works of Seymour (1982) and Burgess (1975), as tabulated in Vogel (1984:78-88) produced nine rateable statements - the tenth question, on college times, was added by the writer. The final total of ten questions was not considered overly burdensome for the students to rate.
- * *Rating scale.* Having assumed that the students did not have a formal knowledge of the various approaches to Christian religious education, the writer used the non-forced-choice rating scale, used with success by Goddard (1985), for each statement - namely, "strongly agree", "agree", "undecided", "disagree" and "strongly disagree". The "because..." statement, at the end of each rating, was used to obtain additional (qualitative) information on the reasoning behind rating.

3.13 ORGANISATION AND TREATMENT OF THE INFORMATION

In brief, the research design made use of a participative, collaborative and co-operative case study approach. The organisation and treatment of the information was as follows :

1. The writer, the Pastor and the Dean collaborated on the questions to be excluded or changed in the surveys and in the interview/discussion guides. However, most of the questions were accepted as formulated by the writer.
2. Qualitative information and quantitative data were gathered, at negotiated times, using a combination of surveys (Pastor and student surveys), semi-structured

interviews/discussions (Pastor, Dean and lecturers' interviews), and document analysis - refer to Chapter 3.9 and 3.10.

3. The biographical data (staff and students) were tabulated under the following headings: age group, sex, educational qualifications, marital status and employment status church membership and denomination, etc. (Vogel, 1984:34). They are included in Appendix E.
4. The quantitative survey data (Pastor and students) were tabulated under the questions adapted from Hoekstra (1985:98ff) and under the various headings referred to in Chapter 3.9. (The data not used directly in this report are held by the Bible school - Note 6, page 56.)
5. The student responses to the ten rateable questions were calculated for the whole sample group and for the 1st-year and 2nd-year sample groups, using the mean ($\bar{x}$) and the standard deviation (SD) tests as outlined in Goddard (1985:64f). The results are included in Table 6 (page 135).
6. The student qualitative survey information was used to supplement the interpretations which were based on their quantitative replies. (The data not used directly in this report are held by the Bible school - Note 6, page 56.)
7. The staff qualitative interview data were extracted, in the form of "significant statements" (Russell, 1992:16f), from the audio-tape transcriptions of the interviews - refer to the sample data in Appendix F. The statements were then grouped together under the appropriate research question and used in The Case (that is, in Chapter 4 of this report).

8. The “significant statements” were checked by the participating staff, to ensure that they accurately reflected their attitudes, perceptions, views and comments, etc., before they were included in The Case and, in the Pastor’s case, in Appendix F.
9. Relevant documentation was analysed in order to extract significant case study material. The material is included under the appropriate headings in the report. The documentation is included in Appendices G and H.
10. The internal validity of the research design, and the dependability of the results, were enhanced by using the research techniques referred to by Walker (1980:45f), Reason and Rowan (1981:245 - 250) and Merriam (1988:166ff).

For example, the case study is based on accurate participant information, in the form of “significant statements”, and on survey data - both qualitative and quantitative; the Bible school’s story is compared to and only evaluated against, the theoretical model derived from the relevant literature; the participants’ stories are separated from the writer’s interpretation thereof; and a meticulous account of the research approach is provided (in this chapter) to, amongst other things, facilitate any audit trail.

11. Specific deficiencies, or limitations, in the research design (noted in Chapter 3.9) were addressed and overcome during the planning and execution of the research project. Particular attention was paid to the construction of the survey forms and interview/discussion guides, which were constructed according to the suggestions on domains, facets and items made by Berk (1979:661ff) and Leedy (1980:100ff). Of importance here was the feedback provided by the Pastor and the Dean which resulted in a few changes to some interview questions; the use of a five-point, non-forced-

choice, rating scale with spaces for additional “because...” type qualitative responses (reasons) and a small-group (ten students) pilot-test of the student attitude survey form which ensured that the form was more “user-friendly”. (Refer to Chapter 3.9, above.) Again, it should be noted that, because of the small sample sizes (N=10-30), the findings are not educationally significant (Goddard, 1985:46). They are, however, significant within the context of the school being studied (Walker, 1980:33 and Merriam, 1988:173).

12. Finally, the findings (in the participant’s own words), and the summaries (to compare the findings to the appropriate component of the theoretical model), were grouped together under the appropriate research questions (Chapter 3.8). The final report was then vetted by the Pastor before being submitted to the University.

3.14 CONCLUSION

In conclusion, the research project is essentially about the type of non-formal, adult, Christian religious education taught and practised at the local church-level. The research undertaken by the writer attempts to answer, through the use of a qualitative case study, two overarching research questions, relating to this form of education, namely:

“To what extent does the Christian religious education provided for adults by an apparently successful local church-based Bible school conform to the current theory and practice of this form of adult education, as discussed in the literature?” and

“What factors are necessary for the successful establishment and continued existence of a local church-based Bible school on the Witwatersrand?”

In answering these two research questions the writer aims to add to the local body of knowledge on the theory and practice of this type of adult education and to make the research findings known to a larger audience interested in local church-based Bible schools. In the latter case, the writer will be distributing the report to selected churches and Bible schools and will be making presentations on the subject (if requested to do so).

However, for now, the reader is invited to read The Case (or the story) of the Christian Life Ministries Training College, as presented through the comments and views of the participants themselves, and to examine the writer's findings, as they relate to the above (two) research questions and to the theoretical model. The reader is then invited to determine, from his or her own point-of-view, the extent to which the case study answers the research questions and the use, if any, to which he or she can put the research report and its findings (for example, to motivate additional research at this level; to create an awareness of the literature on local Bible schools; or to use the findings to establish (new) or enhance (existing) local, church-based, Bible schools).

CHAPTER 4 : THE CASE

4.1 INTRODUCTION

It is not the intention of the writer to reproduce all of the original data, in this chapter. The intention is to draw on selected data in order to answer the research questions in the participants' own words - and to compare the school's approach to the approach suggested by the theoretical model. The writer accepts that the reader may, after reading the report, provide alternative interpretations of the data used, thus offering different answers to the research questions.

In the final analysis, however, this report, and associated appendices, contain the story of a specific Bible school, namely, the Christian Life Ministries Training College in Freeway Park, Boksburg. It is their story, in their own words, and has been approved by the church leadership as being a true reflection of what they understand their college to be and to mean to them.

The Case, which follows, draws data from their story in order to answer the two overarching research questions, namely : "To what extent does the Christian religious education provided for adults by an apparently successful local church-based Bible school conform to the current theory and practice of this form of adult education, as discussed in the literature?" and "What factors are necessary for the successful establishment and continued existence of a local church-based Bible school on the Witwatersrand?"

4.2 AN HISTORICAL REVIEW OF ADULT CHRISTIAN RELIGIOUS EDUCATION IN THE LOCAL CHURCH.

The Christian Life Ministries Training College was originally established in January, 1988 at the home of the current pastor (Neville Robinson). The school opened with two lecturers, namely, the pastor and his wife, and with 25 part-time students. According to the Pastor, the school was, and still is, “linked with the church completely” and was originally modelled on an American Bible school - the Kenneth Copeland Ministries - “so as not to re-invent the wheel”.

The original school **curriculum** covered basic, practical Christian life issues, such as a knowledge, of the Word (the Bible), prayer life, family life and spiritual authority. Although the Dean was employed, amongst other things, “to extend the courses (in 1993) and to make (the curriculum) more worthwhile from the students’ point-of-view”, the two most popular courses still remain Spiritual Warfare and Financial Prosperity.

The learners, who have since grown to number about 300, and who come from all the main population groups, were seen “as saved, serving God but wanting to know more about God...seeking to educate themselves”, while the lecturers were first expected to “live the Biblical Truths” before they were called on to transmit these Truths. These lecturers were attracted to the school mainly because they wanted to teach/train the students (Dean and In-house Lecturer) and to share their knowledge (Guest Lecturer).

According to the Pastor, the mainly lecture-based adult, Christian religious education, provided by the school, is "more to do with theology and an understanding of religion based on...a relationship with God...a relationship based on a knowledge of God and on a knowledge of His Word and how we should live" than on "theological training".

Since its humble beginnings, in a residential garage, the school has moved to its permanent home at Christian Life Ministries and has grown to include 4 full-time staff members (including a Dean and a secretary); a number of guest lecturers; two 2-year, part-time, course programmes and an average of 300 students. Although greatly expanded and in new premises, the school still holds fast to its original vision and mission: "to touch as many Christians as possible (and) to preach the Truth" using mainly volunteer, self-taught lecturers, and "to reach the City of Boksburg and the surrounding cities" through an advertising campaign that uses local newspapers (refer to Appendix H), banners, church notices and word-of-mouth.

Looked at from the perspective of the theoretical model and, more specifically, from an historical point-of-view (NEPI, 1993:37), the data, do suggest that the school has, in its short existence, since its establishment in 1988, played a meaningful role in the spiritual/educational development of at least 450 local, specifically Charismatic, Christians of all population groups. For example, 20 out of the 23 students, who returned their completed survey forms, indicated that the school identified their spiritual needs and (continues) to meet these needs. The data also indicate that the school has played, and still does play, a strong role in supporting one alternative form of education at ground level, namely, basic adult, Christian religious education. These conclusions are specifically based, on the on-going growth and development of the school (that is, in the areas of infra-structure, organisation and curricula

development, and in the growth of the staff and student numbers) - refer to Appendices F, G and H. They are further reinforced by the school's open-door policy and by the comments of the students themselves. For example:

- "The teachings are Word-based (God's Word) and Spirit-filled" (1st-year student).
- "(The school teaches) practical subjects, (is) well organised, (provides) solid teaching (and courses are free - there is a) free-offering only" (2nd-year student).
- "They (i.e., the lecturers) care for our well-being" (2nd-year student) and
- "The lectures are of a high quality" (1st-year student).

4.3 THE THEORY UNDERPINNING THE BIBLE SCHOOL'S APPROACH TO ADULT, CHRISTIAN RELIGIOUS EDUCATION.

The data supports the view that the school does not have a specific, literature-based, theory that underpins its approach to adult, Christian religious education. They do, however, reveal that the staff have their own informal, eclectic theories that guide their approaches to Christian learning and to Christian education.

Looked at from the perspective of the theoretical model, the data reveal that the participants subscribe to very similar theories that, not only deal with the fundamental notions of "adulthood", "religion" and "education" mentioned by McKenzie (1982:114), but that also deal with the notions of "the learner" and "the Trinity" in adult, Christian religious education.

For example, all participants "go back to the Bible" for guidance (In-House Lecture). Furthermore, all the participants agree that "man is a sinner...and needs repentance;

that man only reaches **adulthood** when he “becomes self-governing, accountable and responsible for (his) own actions” (Pastor), or when he “comes of age” (Guest Lecturer), or when he reaches a “maturity of mind (leading) to a point where (he is) able to make decisions that (he is) not only...responsible for but accountable for” (In-House Lecturer).

Again, the participants do not view their **religion** as “a belief system but as a relationship with...God and with one another, that is based on the...commands of God...(in) the Bible” (Pastor). Their religion is viewed as a relationship with Jesus Christ (In-House Lecturer), or as “a lifestyle (that) invites Him (Christ) into (their lives) to take ‘control’”.

The participants also have a similar and clear understanding of “adult, Christian religious **education**” that guides their practice. According to the Pastor, the “main thrust of (this) education is to give people as broad a base and understanding as possible about who God is, how He functions, who we are and how He created us to function...(and then) to try and get the person to move away from the...(world’s value system of)...money, power, position...influence and...sex”. His view is essentially similar to that of the Dean who holds that the aim of adult, Christian religious education “is to enable people to live with themselves and with one another”. The sentiments expressed in both these views are echoed in the views of the participating lecturers: The In-House lecturer holds the view that Christian education reveals the Truth (about God and man, and how man should live), and that, once one knows this Truth, as the Bible clearly indicates: “the Truth will set us free”. Closely linked to “knowing the Truth” is practising it, or as the Guest Lecturer puts it: “You must practice it” (that is, practice what you have learnt)...proclaim the Good News, so that (people) find Christ”.

Again, each participant has a clear understanding of **"the learner"** which also guides his or her practice: The Guest Lecturer believes that "everyone is always a learner" and that "a learner (is)...an attitude...a kind of openness...(to) revelation knowledge...that is acted upon". The Pastor and the In-House Lecturer hold similar views on the learner. They see learners as "people who have come into Christianity..." who want "to mature" in their faith and want to "perform the will of God", or who want "to grow...in an understanding of God" and who "desire to know more about (their) relationship with God". The Dean, on the other hand, sees education as a journey to a specific point: "You need to know exactly where you want to take (them)" and you have "to get very close to them" when you "walk with them along that journey".

Finally, with regard to the notion of **"the Trinity"**, each participant differentiates, along the same lines, between the roles of God - the Father, God - the Son and God - the Holy Spirit in adult, Christian religious education. To illustrate, the Pastor sees God as "the overall Administrator" of the education process: "He tells the Holy Spirit...(the) teacher, comforter and guide...who tells us", but it is Christ who "(sends) the Holy Spirit to continue His work". Other terms used to characterise the various roles of God, Jesus Christ and the Holy Spirit, in the education process include:

"Lawgiver" and "Decree" for God;

"Example" and "Administrator" for Jesus and

"Teacher", "Teacher's Guide", "Helper" and "the Enlightener within you" for the Holy Spirit.

To reiterate, as the examples above illustrate, the participants do have their own informal, eclectic theories that deal with the important notions in adult, Christian religious education and that guide their practice as they lecture; as they “minister to (the students)” and as they form a “relationship with them” (Dean); and as they strive to teach “the Word of God...accurately and truthfully” (In-House Lecturer). As such, the school does approximate the theoretical model on this point.

4.4 THE NATURE OF ADULT, CHRISTIAN RELIGIOUS EDUCATION IN THE BIBLE SCHOOL.

The theoretical model, extracted from the literature, highlights seven characteristics that a local, church-based Bible school should favour, or exhibit, if it wants to be a success. How the school measures up to each of these characteristics is assessed below:

- 1. The school should favour an eclectic approach to its adult, Christian religious education (Vogel, 1984:79).**

A brief analysis of the data reveal that the school does, in fact, adopt an eclectic approach to its education.

In terms of Burgess' (1966) four theoretical approaches to religious education (Section 2.4, page 23 and Table 1, page F-25), two approaches are preferred. The **Contemporary Theological Theoretical Approach** is preferred by the Dean and the two lecturers, while the **Traditional Theological Theoretical Approach** is preferred by the Pastor. The fact that the Pastor includes aspects of the Contemporary Theological Theoretical Approach in his approach and that the In-

House Lecturer includes aspects of the Traditional Theological Theoretical Approach in her approach, supports the view, noted above, that the school does adopt an eclectic approach to its education on this level.

In terms of Seymour's (1982) five contemporary approaches to Christian (religious) education (Section 2.4, page 24 and Table 2, page F-26), only one approach is preferred by the participants, namely the **Spiritual Development Approach**. This single preference indicates a unified approach to the school's education at this level. However, the inclusion of aspects of the **Faith Community Approach**, by the Pastor; the inclusion of aspects of the **Liberation Approach**, by the Dean; and the inclusion of aspects of the **Religious Instruction Approach**, by the In-House Lecturer, also supports the above view that the school exhibits an eclectic approach.

Having said this, it should be noted that none of the participants appeared to favour Burgess' (1966) Social Cultural Theoretical Approach nor his Social-Science Theoretical Approach. It should also be noted that none of the participants appeared to favour Seymour's (1982) Interpretation Approach. Unfortunately, no reasons for their "rejection" of these approaches were asked for nor were any volunteered.

To reiterate, although the participants mainly align themselves with Burgess' (1966) Contemporary Theological Theoretical Approach and Seymour's (1982) Spiritual Development Approach to adult, Christian religious education, they do follow an **eclectic approach** to this form of education - an approach "that is relevant to the issues of the day...because (it) helps (them)...in their daily walk" (Pastor), and that imparts a body of knowledge on the Bible and on Christ's life

and times to the students (Dean). In a nutshell, this approach “(draws) a person closer to God, to have a deeper relationship with God, to enable (the) person to live more effectively as God expects (him) to” (In-House Lecturer) and “give(s) (him) a broader understanding of the doctrines, the history, (and) the practices of Christianity” (Guest Lecturer). As such, this eclectic approach covers Biblical issues and social issues, such as abortion and apartheid (Pastor).

(The particular approach preferred by the students, as reflected in the survey ratings, is examined, later under 4.14. It is, however, worthwhile to record, at this point, that the students show no clear preference for Seymour’s (1982) Religious Instruction Approach - the approach incorporated into the survey questions.)

2. **The school should favour a (Christian) learner and (Christian) content-centered approach to needs assessment (Foltz, 1986:31 and Vogel, 1986:112).**

All the participants interviewed indicate that they focus on identifying and meeting the needs of the learners. The guest lecturer, however, indicated that he only focuses on the needs of the curriculum, in this school, because his contact time with the learners is too short to establish their needs.

The In-House Lecturer believes that the “curriculum needs should be based on the learner needs in order to give any value to (their) training” and, to this end, the Pastor has indicated that some parts of the curriculum will change. However, at this point (see under the 6th research question) the school does **not** have a formal learner needs analysis or assessment system in place. The current curricula are based on what the Pastor considers to be the important needs, subjects and

themes, etc. At best, it can be said that the lecturers only focus on their learners' needs, as and when they are raised, in the classrooms or during the breaks, and then usually only within the parameters of the subject or topic under discussion. Learners, who have other needs, are advised to have them addressed through the church or through the cell groups.

The school does, however, adopt a Christian **content-centered** approach to needs assessment but, as noted above, it is the Pastor, and not the learners, who determines the content of the curricula. Therefore, from the perspective of the **theoretical model**, the school does partly favour a learner-centered approach to needs assessment but has not adopted such an approach. It also favours a Christian content-centered to needs assessment. However, in this case, it has adopted such an approach.

3. The school should favour a curriculum that is firmly grounded in the will of God for man (Van Brummelen, 1990:169f) and that addresses the transmission of the community of faith's story (Vogel, 1980:180).

In terms of this aspect of the **theoretical model**, the data obtained from the interviewees, and from a review of the curricula (Appendix G), suggest that the curricula are firmly grounded in the will of God for Man and that the transmission of the community of faith's story is addressed in the curricula.

For example, the Pastor notes that the curricula "themes are based on a very down-to-earth lifestyle that you need to live your life", that is, a **Biblical, God-given lifestyle**; while the Guest Lecturer talks of "practical, Christ-centered" themes that deal with "the whole personality - spirit, soul and body".

Furthermore, the fundamental and particularly Charismatic topics that are covered, such as "ministry gifts...the Second Coming...(the) Holy Spirit, baptism in the Holy Spirit, baptism in water (and) the infilling of the Holy Spirit" (Pastor), clearly indicate that the community of faith's, specifically Charismatic, story is being transmitted.

4. **The school should favour an approach that is used to guide the learners to become "response-able" disciples of Christ (Van Brummelen, 1990:180).**

The writer understands the term "response-able" to describe a disciple, or Christ-follower, who has been taught to become responsible and who has developed his God-given ability to respond in a fuller, more meaningful way to God's call (Section 2.6, page 49).

As noted earlier, the Pastor describes a local church Bible school as "one that is relevant to the issues of the day...(and to) day-to-day living...It is relevant because what is taught (that is, the practical side of Christianity) helps (them)...in their daily walk". (That is, it helps them to become "response-able" disciples.) He also describes the school's approach as one that helps the learners to "develop character so that they can know and express Christ" before they "reach out to the lost" - again helping them to become "response-able" disciples.

This idea of guiding the learners to become "response-able" disciples is also seen in the approaches to learning favoured by the other lecturers. The Dean, for example, emphasises, amongst other things, "the way in which He (Christ) dealt with people"; the In-House Lecturer talks about the learner sharing "with others the Truth gleaned from what he has received in the process" (of Christian

learning); while the Guest Lecturer talks about "intensely practical" issues and themes that help the learner "to be more like Jesus".

It does therefore appear, from the comments of the participants, that they do favour an approach that is used to guide the learner to become "response-able" disciples of Christ. However, as they Dean notes, the school must still meet the "greater need for the implementation of the information being imparted because people (that is, the learners) are not always able...to implement what they are learning adequately". This view therefore suggests, to the writer, that on a practical level the school still has *some way to go* before it fully mirrors this aspect of the theoretical model.

5. The school should favour a broad-based approach to programme selection (McKenzie, 1982:113f and Fowler, 1990:87).

Here, the participants' views appear to differ. For example, the In-House Lecturer favours "a broad selection of subjects (and) a variety of material...because our lives are diverse" and, as such, "as many possible subjects (must be covered) to meet their needs". On the other hand, the Guest Lecturer has stopped trying "to pack everything" into his lectures as he found that (they) "learnt very little". He now favours "a narrow-based approach (where he) gives them less and they understand it".

Unfortunately, it is unclear, at the time of writing, as to whether the Guest Lecturer was referring to fewer subjects or courses within a particular programme, or to the amount and diversity of the information presented in each subject or course. Given the ambiguity of the data, the writer is unable to

determine his exact standing on this point. However, given the range of courses presented by the school (Appendix G) - courses that cover such topics as spiritual warfare, Jesus' ministry, financial security and leadership - it is reasonable to conclude that the school, as a whole, does favour the **broad approach** to programme selection emphasise in the theoretical model.

6. The school should favour analytic/subscriptive and subscriptive participative approaches to programme development (McKenzie, 1982:150f and 160).

Here the emphasise in the literature is on favouring a distinctly **participative approach** to programme development.

Again, the views of the participants tended to differ as to the degree of participation and as to who (should) participates in the process. The Pastor, for example, indicated that the staff participate directly in the process while the learners participate indirectly: "The staff...try...to identify...(their) lacks...a weak area...and bring about a programme or...course to meet that need". The In-House Lecturer prefers a "50-50" staff/learner participation ratio in programme development but indicated that the learners' "participation is minimal on preparation" mainly because they "do not have access to Christian literature". The Guest Lecturer tends to agree that "(participation) must, to some extent, (be) both because you are dealing with laymen who are volunteers...You can't...say (to volunteers): 'You take that or else', because (they are) going to say: 'Forget it!'" He does, however, caution that the learners "mustn't have all the say (because they) are not aware of what they need - but you need to hear their heart, because you may be over-emphasising, putting (in) too much of what they don't need to hear".

Furthermore, given the differing views on this point, and the Pastor's comments ("As the Pastor I feel that there are certain issues that a Christian should know so we determine a curriculum just based on that." and "Obviously we hear what the students' questions are...(but) we determine what we feel is more important."), the data clearly indicate that the school still has a long way to go in implementing a truly participative approach to programme development, as required by the theoretical model.

7. **The school should favour approaches that incorporate motivation theory (McKenzie, 1982:115).**

The data do not reveal a formal motivation theory that is incorporated into the school's, or into the participants', approach to the learners. However, they do reveal that the participants are aware of the important role that motivation plays in student learning, and act accordingly.

With regard to learner motivation, in general, the participants do agree on a number of points:

Firstly, they agree that the learners, as volunteers, are **internally motivated**. For example: "We saw the learners as saved, serving God but wanting to know more about God...seeking to be educated" (Pastor); "someone who is willing to be educated" (In-House Lecturer); and "if they are sitting in the class they want to learn" (Guest Lecturer).

Secondly, they agree that, because of their **different motivations**, they need to be approached differently. For example: “We definitely approach them differently. In the beginning we thought that everybody wanted to study and know, and run out and practise it...(but it is a) much longer process, much more difficult than we envisaged” (Pastor); and “I don’t view them (my learners) as a captive audience” (Guest Lecturer), and

Thirdly, following on from the Pastor’s comment as to the difficulties associated with learner motivation, they agree that their motivation efforts are affected by external factors and, as such, produce **variable results**. For example, a high point of 1995 was “seeing students involved...seeing students respond” (Pastor); a low point was the high student dropout - about 70 out of 300 students dropped out due to “personal reasons...(and to) various (other) excuses” (Pastor).

To reiterate, the data do not reveal a formal motivation theory that is used in the school’s approach to its learners but they do reveal that the staff are sensitised to this aspect of the **theoretical model** and that they do attempt to address it in their dealings with the students.

4.5 THE PURPOSE OF ADULT, CHRISTIAN RELIGIOUS EDUCATION IN THE BIBLE SCHOOL.

The **theoretical model** holds that the school should have a number of **community-related**, **institutional** (church) and **individual** reasons for providing this form of education - reasons drawn, directly or indirectly, from Christ’s commission: “Go you therefore, teach...” - that is, to lead people out to the Kingdom of God in Jesus Christ (Groome, 1980:35).

Looking at the three reasons noted above (namely, the community, church and individual reasons) the data reveal the following:

1. Local community-based reasons

The data do not reveal a primary local-community-based-reason for providing adult, Christian religious education: The Dean, for example, states that the school does not “impact on the outside community...It does not meet any (direct) needs in the local community” while the Pastor states that it is the students, and not the school, that should “go into the community and get more involved”. This, however, does not mean that the school is not, or should not be, involved in the community. For example: the students “get involved in the local community by just spreading the Gospel...through family, friends and in the workplace” (Pastor); “the graduates and lecturers should be available as...guest speakers (on)...a great many topics” (Dean); and a “3rd-year course (should) incorporate more on reaching out to the community...(to get) the community involved and...drawing them back into the church and into the school” (In-House Lecturer/Guest Lecturer).

2. Church-based reasons

As expected, the church does have clear reasons for doing adult Christian religious education. The prime reason, according to the Pastor, is because “there is a lack of knowledge about the Bible” and consequently a lack of knowledge about how God wants us to live our lives. According to the Dean, our lives should be “in harmony (and) in community”. As there is “nobody else qualified

to do it" (Dean), "it's the church's responsibility to bring the learner to a level of maturity in the Word" (In-House Lecturer) by, amongst other things, using "the Bible (as) our example" (In-House Lecturer) and by supplementing the weekly sermons with "a more balanced view of the Scripture" (Guest Lecturer).

3. Individual reasons

Again, as expected, the individual staff members also have clear reasons for providing this form of education. In general, to quote the Pastor, "it gives (them) the opportunity...to develop their ministry...to teach...to preach...(and) to develop their skills in teaching and studying of the Word of God..." (See also Chapter 4.10 and 4.11).

4.6 THE CONTEXT WITHIN WHICH THE ADULT, CHRISTIAN RELIGIOUS EDUCATION IS GIVEN.

In response to this question, the **theoretical model** holds that the school should provide or create an appropriate context within which this education can take place. The type of context to strive for is variously described as a **(sacred) place** or environment; a **relationship** with another (Christian) person or persons; a (church-based) **structure, system or institution**, which orders and gives meaning to one's life (Hall and Smith, 1973:34f); a social-cultural or **Christian community context** (Groome, 1980:107f); an **environment of freedom, acceptance and community**, in which God can be experienced (Hall and Smith, 1973:35 and 255); or as a context that provides a **flexible and informal climate** (Vogel, 1986:117) within which learning can take place.

In the beginning the school was located in a garage and, later, in a local school building. As such, the staff are not adverse to locating the school in any appropriate “non-threatening” building (Guest Lecturer). However, a place of conflict, such as a mosque would be inappropriate for Christians (In-House Lecturer). From the students’ points-of-view, the Pastor found that they felt “alienated” and “not really...part of the (school)” when it was in the local school as it was “a hired situation”. They prefer, he notes, their own permanent place that they can relate to and feel a part of.

Today, the school is located within the church. The school, in fact, uses the church building on a Sunday evening for its classes and the staff believe that, in so doing, they are providing, and also creating, an appropriate context for this type of education.

Referring to the examples of an appropriate context, drawn from the literature, the staff variously describe the school context as “a community...family...context...not (an) awakening faith (context) because they’re already awake” (Pastor); a “lecturing, example and personal contact” context (Dean); a context in which faith can be awakened” (Dean and In-House Lecturer), “supported and challenged” (In-House Lecturer) and (one in which) “Christian principles can be encouraged in the lives of the people” (Dean). The Guest Lecturer, despite his short contact time at the school, also notes that the school fosters a community context.

Thus, in keeping with the theoretical model, the data do confirm that the school does provide and create an appropriate context for its adult, Christian religious education.

4.7 THE PRACTICAL SIDE OF ADULT, CHRISTIAN RELIGIOUS EDUCATION.

The **theoretical model** highlights six components of good teaching practice that should form part of adult, Christian religious education, namely, a flexible and informal practice (Vogel, 1986:117); a strategic plan (Kerry, 1984:68; Van Brummelen, 1990:153 and Van Dyk, 1990:165); a course design and development programme (Foltz, 1986:26; McKenzie, 1986:13 and 63f; Fowler, 1990:3 and 46 and Van Brummelen, 1990:143); Biblically-based classroom presentations (Van Dyk, 1990:163); Van Caster (1966) in Hall and Smith, 1973:33 and others); appropriate teaching/learning methodologies (Groome, 1980; Hall and Smith, 1973; and Davies 1978:83f) and an appropriate evaluation system (Kerry, 1984:51-53 and Hoekstra, 1985:28). Whether or not the school's teaching practice includes these components, and their associated sub-components, is assessed below:

1. A flexible and informal teaching practice

The data reveal that the school's teaching practice is flexible and informal in certain areas while being fairly fixed and formal in other areas.

For example, the Pastor states that the learner has "zero" influence on the selection and compilation of the curricula or on the selection of the teaching approach or methodology (Neither does he have any influence on the selection of the course content.) He does, however, say that if anybody did ask (that is, say: 'I'd like a course on this.') he'd listen, but the school hasn't gone out to formally

establish the students' needs: "Without it being dogmatic (the school) has to say those are the...(important things which must be taught)." This, however, does not mean that the curricula are cast in concrete - the **teachers'** needs and abilities influence the final curricula in that the school tries to keep in mind what their areas of expertise are and "what areas of ministry they prefer..." As the In-House Lecturer comments: "I don't have much influence (in selecting the subjects but)...a variety of subjects are presented to me (to select from)." Furthermore, the need "to give the (curricula) more depth...more substance" has resulted in newer subjects such as "family life...leadership and management (and) books of the Bible" being added (Pastor).

With regard to the course content and methodology used, the school is also flexible - but, again, only when it comes to the **teachers**. According to the Dean, "the lecturer has a pretty free hand in choosing the subject content...(and)...the approach...almost carte blanche". This view is echoed by the Pastor ("We haven't said that the teacher shall only lecture.") and by the In-House Lecturer ("We are left to use our own discretion to change if we want to.").

Finally, with regard to their duties and to the rules and regulations, a degree of flexibility and informality is also noted. For example: **Staff duties** have not been formalised "because I do what is needed to be done" (Dean) and "we don't lay down rules and regulations...for the **students** because we realise that they are at different points in their walk with God...we do (not) want to chase them away" (In-House Lecturer). However, not all is flexible and informal when it comes to this (management) aspect of the school's teaching practice, as the following comments indicate: "You must see that the organisation runs like clockwork."

(Dean) and “We do have certain restrictions...we do not allow (the students) to smoke in the hall or (to) come intoxicated to lectures” (In-House Lecturer).

2. A strategic plan

An examination of the church’s and the school’s documentation (Appendix H) reveals that the school does have the basics of a formal strategic plan and that it does follow this plan. The plan incorporates a vision for the school and school documentation, such as timetables and enrolments forms, etc. (Appendices G and H). Though not detailed in the relevant documentation, the plan does include an advertising campaign, that uses banners and newspaper advertising (Appendix H), clear curricula aims and a yearly action plan for the Dean.

With regard to the curricula aims, for example, the 1st-year (programme) aims to “get the person internally ready, so that curriculum is very strongly aimed at changing that person’s lifestyle and getting him to a higher level or to a more clearer understanding of what God’s precepts or concepts are”, while the 2nd-year (programme) aims “to begin to put tools in that person’s hand, more so to actually do the job” (Pastor). As for the Dean’s action plan, it stipulates that he must go through the curriculum, organise the number of lectures per subject, or per course, to fit in with the total number of lectures for the year, draw up the timetable, advertise the school and meet with people who want to enrol.

With regard to the specific components of the plan, as highlighted in the theoretical model, the data reveal that:

- * The school does use suitably qualified, experienced and committed **teaching staff** in the sense that their recruitment is based on their “past record, how well (the Pastor and the Dean) know them,...where they are at, (condone) the integrity of their life and their area of ministry” (Pastor). Less emphasis is placed on their formal qualifications in teaching, although they must know their subject and they must be “effective in teaching the students” (Pastor). (Staff biographical details are included in Appendix E.)
- * The school does not, as noted earlier, make use of **student input** (upfront) in determining **methodologies**. The lecture approach, with limited discussion, is the methodology favoured by the lecturers (though not necessarily by the students).
- * The school does not, as also noted earlier, use a **formal training needs analysis system** (to identify the students’ backgrounds or to identify their training needs, experiences, expectations, interests and uniquenesses). It does, however, try to address some of these issues in an informal way. For example, in trying to anticipate and meet student needs, the school emphasises a broad-based approach to curricula development. According to the Pastor, such an approach enables the school “to identify with a lot more people”. Furthermore, the Dean discusses the set curricula with potential students and tries “to convince them that taking those subjects is to their advantage and that they will have their needs satisfied somewhere along the line in studying those subjects”. At the classroom level, the lecturers “develop an idea of what lifestyles, backgrounds, etc. (the students) have and from there...adjust (their) lectures, etc.” (In-House Lecturer).

- * The school does not make use of a **course design and development programme**. As noted earlier, the school when it opened, purchased and used the Kenneth Copeland Courses. Now-a-days the lecturers develop their own courses based on what they've learnt, or picked up, from other lecturers and, if necessary, "...evaluate...the content and the design of what they have to put across" with the help of the Dean (Pastor).

3. A course design and development programme

Although the school does not include a course design and development programme, as part of its strategic plan, it is necessary from the point-of-view of the **theoretical model** to establish whether the lecturers incorporate specific aspects of good design and development practice in their courses or lectures.

With regard to these specific aspects, the data reveal that:

- * As a group, the lecturers emphasise both **learning** and teaching but, individually, they differ as to where the emphasis should be placed. For example, the Pastor and the Guest Lecturer believe that the emphasis should be on (stimulating) learning while the In-House Lecturer believes that the emphasis should be on "both...because if no thinking has been encouraged by what is taught then no learning takes place".
- * The lecturers, although not necessarily schooled in **how adults learn**, are aware of the fact that they do have their own unique ways of learning and, as a result of this awareness, "treat them as adults and (as) responsible

people even though they might not be like that yet" (Pastor) while individual lecturers, like the Dean, "dispense with formality (and) make (them feel) completely as home". Furthermore, the In-House Lecturer approaches them from the point-of-view that they are "hungry, willing to learn and wanting to learn" and the Guest Lecturer from the point-of-view that "they're very, very special in their own unique way". Finally, in order to assist the adults to learn the material, "the lectures are structured in such a way that there is repetitiveness" (Pastor).

- * Limited **relational learning**, or even for that matter notional learning, takes place in the classrooms. This is due mainly to the fact that a lecture approach is used. The limited discussions that does take place, in and out of the classroom, covers "ideas, concepts and religious teaching" as opposed to "personal values and beliefs". This approach has been adopted in the hope that, through the discussion of ideas and concepts, etc., the students "will change their personal belief systems" and because the Pastor believes that a discussion of each student's personal values and beliefs would just bog down large classes. Although staff, like the Dean and the Guest Lecturer, favour relational learning, they do point out that this approach "is not taking place because no provision has been made for it and no time has been allowed for it" (Dean).
- * A blend of "**formative**" and "**critical**" strategies is not used by the lecturers. Again, due to the fact that a content-driven lecture approach, "that has its benefits and drawbacks" is used (Pastor), no formal discussion time is provided for. As such, no time is dedicated to the critical discussion and evaluation of any "givens". This does not, however, mean

that no discussion takes place. What the data do suggest is that the discussion that does take place is very short and limited in the classrooms.

- * **(Transformed) practices**, as discussed by Fowler (1990:3 and 46), are not used by the lecturers. The need to cover a lot of information, in such a short period of time (2 hours per week), and the need to present the information to large classes ($\pm$ 200 students in 1st-year and $\pm$ 40 students in 2nd-year - Appendix E) ensures the continued use of the content-driven lecture approach, noted above.
- * No attention is paid, within the framework of the lecture approach, to using **learning activities** that accommodate various **learning styles**. In general, the student is expected to just “sit and listen...and take notes” (Pastor).

Furthermore, the assignments that were originally set to consolidate and/or to re-inforce learning, have been replaced by “true and false (and) multiple choice (questions)” and by a few additional questions, that are “a little more taxing”, because the school “found that the average Christian was basically put off by...having to answer questions...(and do) assignments” (Pastor). Learning activities are thus limited to passive listening and note taking; to ad hoc questions and answers; to ad hoc discussions; and to basic assessments, using mainly true and false and multiple choice questions.

4. Local, Bible school specific, classroom presentations

With regard to the specific techniques and approaches that should be incorporated into local, Bible school classroom presentations, the data reveal that:

- * The classroom presentations are Biblically-based and do incorporate approaches based on a **Biblical view of man** - a view that holds that "man is a sinner and needs repentance" (Pastor); that "God created man in His image; that man sinned but has been reconciled to Christ" (In-House Lecturer); and that man "fell into sin and...has to be redeemed if he is to make (it to) heaven" (Guest Lecturer).
- * The classroom presentations do involve an investigation of the **Word of God and human experience**. The school, for example, "take(s) the Word of God and preach(es) what God says concerning...pornography, abuse of women...gender discrimination...(sex)...abortion...(and) family values" (Pastor).
- * The classroom presentations do not incorporate specific approaches that maintain the "**unity of learning**" through traditional mixed age-group and family learning as the school only caters for adults: "No children are allowed into the auditorium, because that's distracting...the children are taken care of in another venue" (Pastor). Some informal (traditional) mixed (adult) age-group and family learning does, however, take place, though more by accident than design, simply because the participants vary in age (Appendix E) and because certain families have more than one (adult) member attending the same programme.

- * The classroom presentations do incorporate some approaches that allow the lecturers to “**guide and enable**” the learners by “leading the way, by example and demonstration, and by focusing attention on the qualities of individuality in the world of concrete experience” (Fowler, 1990:101).

For example, before the lecturers are appointed, the Pastor (and the Dean) check that “their lifestyle is commensurate with what they teach” and that there will be “no personality clash, or any kind of rubbing, (when) dealing with the (students)” thus ensuring that the lectures will be able to lead the way by example (Pastor).

Once in the classroom, the lecturers guide and enable the learners by, amongst other things: “run(ing) through examples...give(ing) them four or five practical steps...guidelines...that they (can use); tak(ing) each point from several different view(points) so that the person understands one point fully...in the lecture” (Pastor); “be(ing) intensely practical” (Guest Lecturer); and by “stimulat(ing) the students to not just accept what’s being said but to actually go and dig further” (In-House Lecturer).

Finally, after the material has been presented, the examples given and the questions answered, the students are given the freedom to make their own choices and/or to make their own decisions regarding the points covered. At this stage the Pastor usually tells the students: “This is what God says - you have a free will to obey or (to) disobey” while the Dean tells his students: “You can never disappoint me, you can only disappoint yourself.”

- * The classroom presentations only incorporate some of the techniques and approaches, noted on pages 34 and 51f of this report. For example, the presentations have, at times, dealt with controversial issues, such as abortion; demystified abstract concepts, such as the Trinity; and used artistic experiences, such as "Tahila" ("To act foolishly, to jump and rejoice." - Pastor.) However, being creative and flexible, for example, during the lecture presentations is not always possible due to time and curriculum constraints, etc.
- * Contrary to the learners' points-of-view on classroom presentations, as reflected in the model, the school does not limit the use of the **lecture method**. In fact, as noted earlier, the lecture method is used exclusively mainly because it enables the lecturers to transmit a lot of course material at one sitting (the main aim of the school) and because it is "appropriate...(and) most effective purely because of the numbers of students involved" (In-House Lecturer).

Self-study, which from the learners' points-of-view, should also be limited does not form a integral part of the learning process but is encouraged because it allows the student to "dig further" (In-House Lecturer).

5. Appropriate teaching/learning methodologies

The data reveal that the school **only** uses the **lecture method** as it enables the lecturers to transmit content material to a large number of learners (see above).

The learners “don’t have a say (in what methodology should be used)” (In-House Lecturer).

None of the staff interviewed is familiar with any of the methodologies recommended in the literature, such as Shared Praxis or Value Clarification. They do, however, acknowledge that the lecture method does not facilitate the type of good social inter-action and social learning, that is recommended in the literature as being appropriate to this form of education - but this does not appear to be an issue. In fact, from the Pastor’s point-of-view the learners are, as noted earlier, merely expected to “sit and listen...to study and not to socialise.” Social interaction is, therefore, restricted to the periods before and after lectures, and to the short break between lectures.

Despite the shortcomings of the lecture method (from the social inter-action and social learning perspectives), the participants agree (as noted earlier) that the school does foster an environment of freedom, acceptance and community in which the learners can experience God, and that the school, together with the church and the cell or care group (Appendix H-6) groups, does help to develop the emotional and spiritual well-being of each individual learner/church member. However, this is not always easy from the school’s perspective. As the Pastor notes: “Sometimes people just expect too much (of the) training college” when it comes to satisfying their needs and, in such cases, they must “go to church (to get their) needs met there.”

Finally, due to the mainly one-way communication, characteristic of the lecture method, the data do not reveal any examples of the lecturers imitating “God’s

teaching as manifest in Christ” - specifically as exemplified in the (shared praxis type of) approach used by Jesus on the road to Emmaus (Luke 4:13-35).

6. An appropriate evaluation system

The data reveal that the school does not make use of an appropriate **evaluation system**. However, in the case of the students, formal course tests are set by the teachers but marked by the Dean and, in the case of the courses, **course evaluations** are completed by the students:

“The students are asked to evaluate the lessons and the presentation of the lesson, which is really an evaluation of the lecture, at the end of the course” (In-House Lecturer). (No example of such an evaluation was found in the school documentation nor was an example provided during the interviews, for inclusion in Appendix H.)

Informal, ad hoc, evaluations do, however, take place “through discussion with the Dean and (with the) other lecturers” (Pastor). Self-criticism (Dean) and feedback from fellow colleagues (In-House Lecturer) also provide valuable insight and data on staff performance. Guidance from the Holy Spirit is also sought through prayer and through Bible study (In-House Lecturer).

In the case of staff performances, for example, the Pastor informally evaluates the Dean’s performance by “look(ing) at the results...if he is keeping...the computerised records all correct”, etc. and, in the case of the lecturers’ performance, he evaluates them “by sitting in the classroom and listen(ing) to the students”. In the case of the courses, for example, the Dean and lecturers

informally "evaluate...the content and design (in terms) of what they have to put across" (Pastor).

The following, however, are not evaluated for various reasons, with "difficult", "free choice" and "not necessary" being cited as the three main reasons: the teaching/learning process; the classroom design and layout; student moral learning and their "spiritual response" to that learning; and the "moral competence" of the student at the end of a course or programme. The students do, as noted earlier, "do a test after each particular course...(but) whether they have learnt anything spiritually...can only really (be established)...if there's been a change in their lifestyles and if they are actually beginning to walk in what they're learning and actually applying what they're learning in their lives...(or if) their relationship with God has developed" (In-House Lecturer).

4.8 PROGRAMME SCHEDULING.

The theoretical model suggests that a school presents its adult, Christian religious courses and programmes when they will meet specific, identified **adult learning needs** or when they will address specific **community problems** (McKenzie, 1982:161) and that it **negotiates** with the students the actual **days and times** that they will meet.

The data, as noted earlier, reveal that the programmes and courses are determined mainly by the Pastor, although he does, at times, confer with the Dean. With regard to programme changes, the data reveal that the school "wait(s) until the end of the year (to make them)" (Pastor). The existing courses, or additional

courses are, therefore, **not** timed to meet any newly identified adult learning needs or to address any newly identified community problems.

New learning needs, that need to be addressed "immediately", are addressed on an ad hoc basis in the lectures (if time permits), in church sermons and in the cell or care groups. These needs are sometimes also briefly addressed during the lecture breaks or over the telephone (In-House Lecturer). If there is a need to devote time to them, and to address them formally, they have to "wait until the end of the year" (Pastor). Local community needs (or problems) are not addressed, "from a physical point-of-view", by the school as the Pastor feels that "the student needs to go into the community and get more involved" - not the school.

The data also reveal that the actual days and times, that the students meet, were **not negotiated** with them. The school was originally open on Tuesday and Wednesday evenings and presented a 1-year programme. Nowadays, the school is only open on a Sunday evening but presents two 2-year programmes instead of the one 1-year programme. The data reveal that these changes were initiated by the Pastor and not by the students. However, despite the odd concern about the practicalities of using a Sunday evening, and the absence of term breaks, most staff and students (given the high attendance figures) appear happy with the changes.

4.9 THE PARTICIPANTS.

The **theoretical model** indicates that local, church-based, Bible schools have a **variety of committed participants** who, (should) display **four common characteristics**:

They (should) display different needs, motivations and experience; they (should) work together and learn together, in a community-based and organisationally structured environment (Fowler, 1990:107); they (should) subscribe to the concepts of “communal differentiation”, “qualified human authority” and the “dispersal of power” within and between communities (Fowler, 1990: 120f); and they (should) favour small community-based classes of about twelve learners, for optimal learning to take place (Trester, 1985:343 and 349). Whether or not the school has a variety of committed participants and whether or not they display these common characteristics is assessed below:

1. A variety of committed participants

A review of the data reveal that the school does have a **variety of committed participants**: There are, for example, the **volunteers** - the guest lecturers, and the students and church members who assist with the registers, the seating and classroom equipment; there are the **learners** - 240 or more of them; there are the **educators** - the in-house lecturers and the guest lecturers, some like the Dean and the Pastor's wife, with formal education qualifications and others, like the Guest Lecturer, with non-formal Bible school certificates (Appendix E); there are the **administrators** - the Dean and the secretary; and there are the (lay) leaders - the

five families who assist the Pastor in leading the church and the school, and who assist him with the financial management of the church (Pastor).

All the staff interviewed considered themselves **committed** participants. This commitment is variously described as “a call(ing), as “a personal thing...that (Bible school teaching) lays closer to your heart” or as “an anointing factor...to meet a (specific) need” (Pastor). In the Dean’s case, his commitment is reflected in the following two comments: “I stay alive by giving out...” and “I...do it (that is, my work at the school) to the very best of my ability”. In the In-House Lecturer’s case, her commitment is reflected in the following comment: “I’m motivated to teach adult, Christian religious education...in the training college...because that is a call on my life. Lastly, in the Guest Lecturer’s case, his commitment is reflected in the following comment: “Plainly and simply the call of God on my life (motivates me to teach in the Bible school).”

2. **Four common characteristics**

With regard to the four characteristics noted earlier, the data reveal that:

- * The participants do, indeed, have **different needs, motivations and experience**. A wealth of information on this characteristic was obtained during the survey and during the interviews:
 - At the staff level the data reveal, for example, that the Dean works at the school because he “needed a job”; that he teaches because he “stay(s) alive by giving out”; and that he has a wealth of experience gained at university, gained as a teacher and gained as

“a principal...(at a) high school...(and at a) primary (school),...(and as) the educational director of a cram college” and

- At the student level, the data reveal, for example, that they attend adult Christian religious education because they “wish to learn more about God and His Word”; because they “want to grow as Christians (spiritually) so that (they) are equipped to spread the Word and (to) share God with others”; and because they want to “show (themselves) approved in God’s Word”.
- * The participants do work together, and learn together in a **community-based and organisationally structured environment**. All the staff interviewed considered the school to be a church-based community, while the Part 1 and the church documentation (Appendix H : Diagrams 1 and 2) refer to the organisational structure as being essentially “the Senior Pastor, then (the) leadership...the training college...and...the church”. Head of the school is the Dean who reports directly to the Pastor and who oversees the work of the lecturers, secretary and students. Due to the Pastor’s selection criteria, and to the loyalty of the staff (Pastor), no apparent conflict in working relationships is noted in the data.
- * The participants, while not necessarily familiar with the actual terminology, do subscribe to the concepts of “**communal differentiation**”, “**qualified human authority**” and the “**dispersal of power**” within and between communities:

Firstly, for example, there is the church community, the learning community of the school, and the care group/cell community - each with

their own aims and objectives, and united by an overall vision (Appendix H).

Secondly, the issue of (delegated) authority is clearly addressed in the church documentation (Appendix H-2):

"God has instituted Delegated authority within His Church...for the purpose of growth and protection. The Bible is clear that we are to submit one to another in reverence to God and that we are to obey those in authority for they 'watch for our souls'. (See Hebrews 13:17, Amplified Bible).

Delegated authority operates at every level of ministry and within the context of relationship." (Church Manual, page 16.)

According to the Pastor, his power-base and authority is based on the members "respect for (him)" and on their "respect for the office (of Pastor) that (he) hold(s)".

Thirdly, on the issue of "power", the Pastor is more inclined to "winning (people) over" than to "(enforcing) certain things in the church...Just walk(ing) in power...can be very autocratic (and can lead to) abuses". In the final analysis, the Pastor's authority "is as much as they (the members/the staff) are willing to allow (him) to have and (he) honour(s) them and give(s) them authority to make decisions".

- * Finally, with regard to the fourth common characteristic that committed participants (should) display, the data reveal that while the staff may favour (small) community-based, participative, classes (Dean) of about twelve learners, for optimal learning to take place, manpower constraints

and the emphasis on "content not method" (Pastor), etc., ensure that large classes are the norm.

4.10 REASONS FOR ASSISTING WITH THE ADMINISTRATION OF THE BIBLE SCHOOL.

The **theoretical model** suggests that Bible school administrative staff usually have their own (Christian) reasons for assisting with the administration - reasons which the school should take cognisance of as they directly influence the staff's motivation, commitment and productivity, and will therefore determine whether or not they will be an asset to the school.

The data reveal that the school does not, formally, identify the administration staff's reasons for assisting the administration. However, during the course of this project, some of these reasons were highlighted by one, of the two, administration staff, namely, the Dean. A review of his comments, reveal that he does, in fact, have clear (Christian) reasons for assisting with the school's administration. He assists:

1. "Because (he) needed a job at the time."
2. Because the Pastor "asked (him) if (he) would like to join him and (he) jumped at the opportunity..."
3. Because "there's no one else to do it" and
4. "So (that he) can lecture...(He) organises so that (he) can teach, so that (he) can have contact with people...Just for the sheer pleasure of (being able to) impart the Word of God."

4.11 REASONS FOR ASSISTING WITH THE TEACHING/LECTURING PROGRAMME.

With regard to this question, the **theoretical model** suggests that Bible school teachers, or lecturers, also have their **own reasons** for teaching or lecturing - reasons, like those of the church and the school, that are drawn, directly or indirectly from Christ's commission: "Go you therefore, teach..."(Groome, 1980:35). Again, as noted above, these are reasons which the school should take cognisance of as they impact upon the lecturers' motivation and commitment, and their relationship with the school and their students.

Again, the data reveal that the school does not, formally, identify the teaching staff's reasons for teaching/lecturing. However, it is clear from the interview data that the lecturing staff do have clear (Christian) reasons for lecturing at the Bible school:

As previously noted, the Dean "teach(es) so that (he) can have contact with the people...Just for the sheer pleasure of (being able to) impart the Word of God". The In-House Lecturer "teaches...in the training college...because that is a call upon (her) life" and because she "really enjoy(s) that", and the Guest Lecturer teaches "plainly and simply (because of) the call of God on (his) life."

4.12 REASONS FOR ATTENDING LOCAL CHURCH BIBLE SCHOOLS.

The **model** suggests that learners have their own specific, or age-based, **reasons** for attending Bible schools - reasons which a Bible school should take cognisance of if it wishes to (appeal to, and) attract, potential students. On this point, the data also reveal that the school does not, formally, identify learner reasons for attending local Bible schools.

The student survey data obtained during the course of this project do, however, reveal that the students have their own specific reasons, which may or may not be age-based reasons, for attending such a school. Some of the more common reasons given include:

- "It is held by the church I attend."
- "I personally feel that God led us to (the school)."
- "It is part of the Sunday programme."
- "You can only gain by attending a Bible College." and
- "Courses are also free of charge."

In general, the data reveal that the reasons given by both the 1st-year and 2nd-year students tend to be **Christian** reasons rather than, for example, age-based reasons.

4.13 REASONS FOR ATTENDING THE CHRISTIAN LIFE MINISTRIES TRAINING COLLEGE.

The model also suggests that learners have their own specific reasons for attending a particular Bible school - in this case the Christian Life Ministries Training College - reasons which the school should take cognisance of if, for example, it wishes to maintain or increase its student numbers. On this point, too, the data reveal that the school does not, formally, identify the learners' reasons for attending this particular school.

However, the student survey did reveal some of the reasons for attending this particular school. These reasons include the following:

- "It is my home church, I learn a great deal."
- "The teachings are Word-based (God's Word) and Spirit-filled."
- "My need to know and understand the Word is being fulfilled."
- "(No fees) free offering only." and
- "I am a member of the church, therefore I support the church."

In addition, the survey also revealed that the school both identifies and meets the students' **spiritual needs** (Table 4, below) and their **self-understanding needs** (Table 5, below):

The Bible School has identified my spiritual needs:

Response	1st-Year	2nd-Year	Total
Yes	11	9	20
No	2	0	2
Not Answered	0	1	1
Total	13	10	23

The Bible School meets my spiritual needs:

Response	1st-Year	2nd-Year	Total
Yes	12	8	20
No	0	1	1
Not Answered	1	1	1
Total	13	10	23

Table 4 : The Bible School - Meeting Students' Spiritual Needs.

The School has identified my self-understanding needs:

Response	1st-Year	2nd-Year	Total
Yes	11	6	17
No	2	2	4
Not Answered	0	2	2
Total	13	10	23

The School meets my self-understanding needs:

Response	1st-Year	2nd-Year	Total
Yes	12	8	20
No	0	2	2
Not Answered	1	0	1
Total	13	10	23

Table 5 : The Bible School - Meeting Students' Self-Understanding Needs.

Finally, some of the **specific student needs** that the school meets include their need to:

- Learn more "about God and His Word".
- "Grow as a child of God."
- "Bolster (their) faith so that (they) can enjoy life."
- "Fellowship." and their need to
- Learn how to "apply the Word in (their) lives".

In general, the reasons given for attending this particular school include **Christian** reasons the **location** of the school in relation to the learners' homes, the **quality** of the teaching and being a **member** of the church.

4.14 STUDENT ATTITUDES TO, AND PERCEPTIONS OF, THE BIBLE SCHOOL/TRAINING COLLEGE.

The **theoretical model** suggests that Bible school learners have their own attitudes to, and perceptions of, the school - attitudes and perceptions that need to be identified and addressed, if necessary, to ensure the continued success of the school and its students.

Here, too, the data reveal that the school does not, formally, identify the students' attitudes to, and perceptions of, the school. However, their attitudes to the school, and to Seymour's (1982) Religious Instruction Approach were obtained during the course of this research. (Refer to Appendix D for an example of a completed attitude survey form.) Although it can be argued that the data contain an element of bias (due to the small sample used ($n=23$) - Table 3 (page 69), and due to the way in which the students were selected - (Chapter 3) , and that they are, therefore, not truly representative of the student population as a whole) they are discussed, here, as they do provide the reader with some insight into the attitudes of some, though not necessarily all, of the students.

In terms of the relatively large student population for such a local, non-formal, Bible school and in terms of the sample group's positive comments, it is fair to conclude the students do have a positive attitude towards this school. The following two student comments clearly re-inforce this conclusion:

- * “This Bible school certainly has and continues to build and prepare me for life in general, but also (for) an effective ministry in Lord Jesus” (1st-year student) and
- * “We get the pure, true Word of God taught here - no compromise” (2nd-year student).

Although currently positive about the school, and more than willing to recommend it to other potential students, the sample group did indicate that **they will leave** the school/programme if the school was perceived by them to be moving in the wrong direction or was not meeting their needs and expectations. For most of this group the signal to leave the school will be when they perceive “the teaching (to be no longer) Word-based and (no longer) Spirit-filled (1st-year student).

In terms of the sample group’s ratings of the 10 statements associated with Seymour’s (1982) Religious Instruction Approach to adult, Christian religious education, that were included in the survey (Appendix D), the data (as summarised in Table 6, page 135) reveal that there is **no agreement or consensus** amongst the group on this particular approach.

STUDENT SURVEY QUESTIONS	$\bar{X}$	SD	RANK ORDER
The only goal, of a church Bible school, must be to transmit the Christian religion (that is, to convey to the student an understanding of the Christian religion and how to practice it).	1,91	1,13	1
Teachers or lecturers of adult, Bible school classes must structure the learning environment (that is, they must <i>arrange and present</i> the curriculum, the programmes, the courses and the learning experiences, etc.) in such a way that the learners acquire the Christian religion and nothing else.	2,40	1,47	2
The church's adult Bible school curricula (that is, the courses or programmes being offered) must only cover the Christian religion.	2,78	1,51	3
Adult, Bible school classes must be presented in a formal education setting in the church (that is, in an established church Bible school).	2,86	1,56	4
The most important aim of the Bible school's curriculum must be to enable the learners to acquire the Christian religion (and nothing else).	3,00	1,54	5
Adult Bible school students must only be viewed as learners (that is, people who have specific developmental and personal needs and interests that can be met through the school's programme).	3,18	1,47	6
A student may <i>not</i> be able to immediately demonstrate in their lives what they have learnt in the Bible school classes, only the teachers or lecturers and the lesson content must be evaluated by the Bible school.	3,46	1,22	7
A local church Bible school must only approach adult, Christian religious education from the standpoint of religion.	3,55	1,68	8
Church Bible school classes must be presented on week-day evenings.	3,87	1,01	9
A local church Bible school must only approach adult, Christian religious education from the perspective of theology.	4,36	0,58	10

Table 6 : Student Attitudes - Means and Standard Deviations.

The mean ($\bar{X}$) and standard deviation (SD) for each of the ten statements presented, in the survey, to the sample group of 1st-year and 2nd-year students. $n=23$. (Program used : BMDP Statistical Software (BMDP/DYNAMIC), Release 7.0. Figures manually rounded to two decimal places.)

In general, the group as a whole agree that "the only goal of the school must be to transmit the Christian religion"; that "the lecturers must structure the learning environment in such a way that they (that is, the learners) acquire the Christian religion and nothing else"; that "the curricula must only cover the Christian religion"; and that "the classes must be presented in a formal education setting in the church" ($\bar{x} = 1,91$ to $2,86$). However, it should be noted that while the group agreed with these statements, the degree of consensus on the statements was high ($SD = 1,13$ to $1,56$). As such, there were some students who, for example, felt that the curriculum should include topics and debates on "other religions" and on "life's real problems", and other students who, for example, were happy to be taught in "different settings" (because "Jesus didn't have a formal setting" when he taught).

Regarding the statement that "the most important aim of the school must be to enable them (the learners) to acquire the Christian religion (and nothing else)", the group is undecided ($\bar{x} = 3,00$; $SD = 1,54$). Some of the students, for example, want the curriculum to focus on "the Word of God" while others, for example, want it to focus on "the whole sphere of living i.e., work (and) play".

Finally, the group disagree with the statements that they "must only be viewed as learners"; that "only the lecturers and lesson content must be evaluated"; that "the school must approach adult, Christian religious education from the standpoint of religion and from the perspective of theology"; and that "classes must only be presented on week-day evenings" ($\bar{x} = 3,18$ to $4,36$). Again, there was no consensus within the group on most of these statements ($SD = 1,01$ to $1,68$). The statement on the theological perspective to adult, Christian religious education did, however, produce some consensus ($SD = 0,58$). Here, not only do the

students disagree with the statement, but they are also relatively unanimous in their disagreement. Put differently, the group is in agreement that the school must **not** approach its education from a theological perspective.

To reiterate, the survey reveals that the students have a positive attitude towards the school and that they are more than willing to recommend it to other potential students. The survey also reveals that they have a clear idea about what they prefer, and do not prefer, when it comes to the approach that the school should adopt: they do not prefer a wholly Religious Instruction Approach to their education. This finding, and the earlier finding concerning the lecturers' preferences (Chapter 4.3), reinforces the view that an **eclectic approach** (rather than a specific formal approach), is the preferred approach.

4.15 CHALLENGES FOR THE FUTURE.

In the second last part of the **theoretical model** general and local challenges for the future are highlighted. Here, the model suggests that a local, Bible school should identify the challenges and, through careful (advance) planning, position itself to address them at the appropriate time - that is, if it wishes to remain relevant to its participants and to its (church/local) community in a rapidly changing world.

In the case of both sets of challenges (general and local) the data reveal that the school is aware of a number of them and that it is in the process of addressing some of them. In the case of the **general challenges**, the data reveal that:

- The school remains, and will continue to remain, deeply rooted in its charismatic **faith community**. This is done, and will continue to be done, by not “deviat(ing) from teaching the Word of God” and by ensuring that “the (programme) content stays the same” (that is, by ensuring that it remains Biblically based).
- The school guides, and will continue to guide, its students into **faith living**. This done, and will continue to be done, through the presentation of pre-selected courses that advance this aim (Appendix G) and through the continued emphasis on “Holy Living” (Pastor).
- The school’s present and future aim is, in fact, to move beyond the transmission of faith to what Vogel (1984:193f) calls “the ‘**transformation**’ of the learner”, that is, to transform the learner into a “practical adult” - one who “can improve...and be productive ...spiritually”...and one who not only knows the Word but keeps it “alive within” by **doing** God’s will (Guest Lecturer).
- The school is not fully informed, at present, by the **social sciences** - especially not in the areas of adult psychological and sociological development nor in the areas of adult (Christian religious) education that are linked to them. However, it is aware that “modern trends or relevancy to the consumer” may influence the way it presents the Biblical Truths in the future (Pastor) and that the current methodologies and approaches need to be “jack(ed)...up” sooner rather than later (Dean).

- The school “(does not) have a specific target to promote (church or local) **community** life (in the school)...(and therefore does not) do anything practical (to promote it)” (Pastor). However, it is aware that “(it) need(s) to meet those challenges that come out of the (world’s) system...(in order) to...teach (the school/church community) what (it) need(s) to live in that scenario...”(Pastor). In other words, the school is aware that it must teach its students how to live in, and adapt to, a changing world, without them compromising their Christian values and principles.

- **Communication** between the leadership and the management staff is not an issue, nor is it seen as a challenge for the future, as the school will remain relatively small (capacity $\pm$ 300 students). Written communication is, and will continue to be, kept to a minimum (as the Pastor “(does not) like paperwork”) and decisions are, and will continue to be, “followed-up verbally” (because this approach “works”)(Pastor).

Communication between the teaching staff is a problem because they have not “built up a relationship between (them)...(they) don’t even know one another” (Dean). As such, communication on this level remains an issue and a challenge for the future.

Communication via the media is not an issue, nor a challenge for the future - newspaper advertisements (Appendix H) and banners ensure, and will continue to ensure, that the local community is made aware of, and will remain aware of the school and the courses it offers.

- The **leadership style** is also not an issue, nor a challenge for the future. Various descriptions as “sometimes autocratic” (Pastor) or as “theocratic” (In-House Lecturer), it is considered to be an appropriate “consensus-based-on-mutual-agreement” style (Pastor and Dean) that has never caused “a clash” (Pastor). As such, it is considered “very acceptable” (Guest Lecturer) and will remain the preferred style now and in the future.

In the case of specific **local challenges**, the data indicate that they mainly relate to **South Africa** and not to the Witwatersrand as such. Here, the data reveal that the school is challenged to address:

- The “**inter-faith issues**” in the country, now and in the future, because “Islam (and) every other religion is put on a par with Christianity” (Pastor) and, “from a Christian perspective, that’s not right...” (In-House Lecturer).
- The “**situational ethics**” issue because “God doesn’t agree with that” (Pastor).
- The issue of “**reconciliation**” in the country because one of the “Biblical Truth(s)...(namely to) love your neighbour (and to) forgive your abusers...(is) the root of reconciliation (and must be taught)” (Guest Lecturer) and
- The issue of Bible College “**accreditation**” because most of these schools and colleges are “not recognised” by either the Government or by other churches (Dean).

4.16 FACTORS CONTRIBUTING TO THE ESTABLISHMENT, AND CONTINUED EXISTENCE, OF A SUCCESSFUL CHURCH-BASED BIBLE SCHOOL ON THE WITWATERSRAND.

In the last part of the **theoretical model** local factors or conditions are highlighted because it is argued that a **local institution**, (that is, a local, church-based Bible school in this case) owes its successful establishment, and continued existence, as much to the prevailing **local conditions** as to the application of good (adult, Christian religious education) theory and practice.

Unfortunately, from the research point-of-view, the data do not highlight any local conditions that contributed to the successful establishment of the school or any that are currently contributing to the continued success of the school - only general success factors were mentioned during the staff interviews. When pressed, by the writer, to identify factors that applied specifically to the Witwatersrand, the staff were unable to do so - probably, in retrospect, because the research question emphasises "factors" and "local school" and not "local factors" or, more precisely, "local conditions". The interviews were, for example, concluded with comments such as : "These factors...are applicable anywhere" (Pastor and Dean) and "No factors are applicable (only) to the Witwatersrand" (Pastor).

However, in concluding this chapter, the writer is of the opinion that local conditions in the country, as opposed to local conditions on the Witwatersrand, did play a part in the successful establishment of the school and still continues to play a part in the continued existence of the school. It argued, here, that the issue

and challenges noted under 4.15 (above), for example, the need for Christians to root themselves in their faith community; to live a life of faith and to do God's will; and the need to deal with specific South African issues, such as the inter-faith, situational ethics and reconciliation issues, contributed to the creation of the specific local conditions under which such a local church-based Bible school could be established and could continue to exist.

4.17 SUMMARY OF THE MAIN FINDINGS

The research findings (for both overarching research questions and for each of the fourteen supplementary research questions) are summarised in Table 7 (below):

Research Aim: To probe the non-formal, adult Christian religious education provided by a local Charismatic church on the Witwatersrand.			
Research Question 1: "To what extent does the Christian religious education provided for adults by an apparently successful local church-based Bible school conform to the current theory and practice of this form of adult education, as discussed in the literature?"			
SUPPLEMENTARY RESEARCH QUESTIONS: CHECKLIST	MAIN FINDINGS		
	YES	NO	PARTLY/ SOMETIMES
1. What is the historical background of the local, church-based, adult Christian religious education school/programme?			
1.1 Has the school played a strong role in (local, adult Christian religious) educational development?	x		
1.2 Has the school played a strong role in supporting (other) alternative education at ground level?		x	
1.3 Does the school continue to play a strong role in educational development?	x		

SUPPLEMENTARY RESEARCH QUESTIONS: CHECKLIST	MAIN FINDINGS		
	YES	NO	PARTLY/ SOMETIMES
1.4 Does the school continue to play a strong role in supporting (other) alternative education at ground level?		x	
2. What theory underpins the local church's approach to adult, Christian religious education?			
2.1 Is the school underpinned by a specific, literature-based, theory of education?		x	
2.2 Does the school's underpinning theory come to grips with the fundamental notions of "adulthood", "religion" and "education"?	x		
3. What is the nature of adult, Christian education in the church? - What characteristics does this form of education exhibit and what principles does it espouse?			
3.1 Does the school implement an eclectic Christian approach to its education?	x		
3.2 Does the eclectic approach include elements of the religious instruction, faith community, spiritual development, liberation and interpretation approaches to Christian education?			x
3.3 Does the school favour a (Christian) learner approach to needs assessment? (Does the school use a formal (Christian) learner approach to needs assessment?)		(x)	x
3.4 Does the school favour a (Christian) content-centred approach to needs assessment? (Does the school use a (Christian) content-centred approach to needs assessment?)	x (x)		
3.5 Does the school favour a curriculum that is firmly grounded in the will of God for man? (Does the school use a curriculum that is firmly grounded in the will of God for man?)	x (x)		

SUPPLEMENTARY RESEARCH QUESTIONS: CHECKLIST	MAIN FINDINGS		
	YES	NO	PARTLY/ SOMETIMES
3.6 Does the school favour a curriculum that addresses the transmission of the community of faith's story? (Does the school use a curriculum that addresses the transmission of the community of faith's story?)	x (x)		
3.7 Does the school favour an approach that guides the learner to become a "response-able" disciple of Christ? (Does the school use an approach that guides the learner to become a "response-able" disciple of Christ?)	x		(x)
3.8 Does the school favour a broad-based approach to programme selection? (Does the school use a broad-based approach to programme selection?)	x (x)		
3.9 Does the school favour analytic/subscriptive and subscriptive (participative) approaches to programme development? (Does the school use analytic/subscriptive and subscriptive (participative) approaches to programme development?)		(x)	x
3.10 Does the school favour approaches that incorporate motivation theory? (Does the school use approaches that incorporate motivation theory?)	x (x)		
4. Why does the church do adult, Christian religious education?			
4.1 Does the church have a number of institution-based (church-based) reasons for providing this type of education?	x		
4.2 Does the church have a number of local community-based reasons for providing this type of education?		x	
4.3 Do the administration staff have their own individual reasons for assisting with the school's administration? (See point 9.) (Has the school formally identified these reasons?)	x (x)		
4.4 Do the teaching staff have their own individual reasons for doing this type of education? (See point 10.) (Has the school formally identified these reasons?)	x (x)		

SUPPLEMENTARY RESEARCH QUESTIONS: CHECKLIST	MAIN FINDINGS		
	YES	NO	PARTLY/ SOMETIMES
5. Where - Within what context or environment is this education given?			
5.1 Does the school provide or create an appropriate context within which this education can take place?	x		
6. How does the school do this education?			
6.1 Is the school's teaching practice flexible and informal?	x		x
6.2 Does the school have a strategic plan?	x		
(Does the school follow the plan?)	(x)		
- Does the school use suitably qualified*, experienced and committed teaching staff?	x		
(*Qualified as in "non-formally qualified" and as in "qualified-through-self-study" - Appendices E and F.)			
- Does the school make use of student input (upfront) in determining methodologies?		x	
- Does the school use a formal training needs analysis system?		x	
- Does the school use a course design and development programme?		x	
6.3 Do the lecturers incorporate specific aspects of good design and development in their courses or lectures?			x
- Do the lecturers emphasise learning as opposed to teaching?			x
- Do the lecturers use adult learning principles?			x
- Do the lecturers promote relational learning?		x	
- Do the lecturers use a blend of "formative" and "critical" strategies?		x	
- Do the lecturers use a selection of (transformed) practices?		x	
- Do the lecturers use learning activities that accommodate various learning styles?		x	

SUPPLEMENTARY RESEARCH QUESTIONS: CHECKLIST	MAIN FINDINGS		
	YES	NO	PARTLY/ SOMETIMES
6.4 Does the school use local, Bible-school-specific classroom presentations?			X
- Do the presentations incorporate a Biblical view of man?	X		
- Do the presentations involve an investigation of the Word of God and human experience?	X		
- Do the presentations incorporate specific approaches that maintain the "unity of learning" (i.e., traditional mixed age-group, family learning)?		X	
- Do the presentations incorporate specific approaches that allow the lecturers to "guide and enable" the learners?			X
- Given the learners' preferences, does the school limit the use of the lecture-presentation method?		X	
- Given the learners' preferences, does the school limit the use of the self-study method?	X		
6.5 Does the school use appropriate methodologies (in teaching the advanced courses or programmes) - methodologies that facilitate good social inter-action in the classroom?		X	
- Does the school, for example, use the Shared Praxis Methodology?		X	
- Does the school, for example, use the Value Clarification Methodology?		X	
- Do the methodologies allow the teacher to "initiate God's teaching as manifest in Christ" (as in Luke 24:13-35, for example - Jesus on the road to Emmaus)?		X	
6.6 Does the school use an appropriate (formal) evaluation system?		X	
- Does the school formally evaluate the courses?			X
- Does the school formally evaluate the programmes/curricula?			X
- Does the school formally evaluate the teachers/lecturers?			X
- Does the school formally evaluate the students?	X		
- Does the school use student school and lecturer evaluations?		X	
- Does the school use student course evaluations?	X		

SUPPLEMENTARY RESEARCH QUESTIONS: CHECKLIST	MAIN FINDINGS		
	YES	NO	PARTLY/ SOMETIMES
7. When does this education take place? 7.1 Does the school presents its courses and programmes when they will meet specific learning needs? 7.2 Does the school present its courses and programmes when they will address specific community problems? 7.3 Does the school negotiate with the students the actual days and times that they will meet? (Has the school formally determined the students' attitude to the selected day and times?) (Are the students reasonably happy with the selected day and the times?)	(x)	x x x (x)	
8. Who are the participants? 8.1 Does the school include a variety of committed participants? - Volunteers? - Learners? - Educators (In-House and Guest Lecturers) - Administrators? - (Lay) Leaders? 8.2 Do the participants have different needs, motivations and experience? (Are the participants' specific needs, motivations and experience formally identified by the school?) 8.3 Do the participants work together and learn together in a community-based and organisationally-structured environment? 8.4 Do the participants subscribe to the concepts of "communal differentiation", "qualified human authority" and to the "dispersal of power" within and between communities?	x x x x x x x	(x)	

SUPPLEMENTARY RESEARCH QUESTIONS: CHECKLIST	MAIN FINDINGS		
	YES	NO	PARTLY/ SOMETIMES
8.5 Do the participants favour small community-based classes of about twelve learners? (Does the school have twelve learners per class?)		(x)	x
9. What are the reasons for assisting with the administration of the school?			
9.1 Do the administrative staff have their own (usually Christian) reasons for assisting with the administration? (Does the school, formally, identify the administration staff's reasons for assisting with the administration?)	x	(x)	
10. What are the reasons for assisting with the teaching/lecturing programme?			
10.1 Does the teachers or lecturers have their own (Christian) reasons for teaching or lecturing - reasons drawn directly or indirectly from Christ's commission: "Go you therefore, teach..." (Groome, 1980:35)? (Does the school, formally, identify the teaching staff's reasons for teaching/lecturing?)	x	(x)	
11. What are the reasons for attending a local, church-based, Bible school?			
11.1 Do the learners have their own specific reasons for attending a local, church-based, Bible school?	x		
11.2 Do the learners have their own age-based reasons for attending a local, church-based, Bible school? (Do the learners have Christian reasons for attending a local, church-based, Bible school?) (Does the school, formally, identify the learners' reasons for attending a local church-based, Bible school?)	(x)	(x)	x(?)

SUPPLEMENTARY RESEARCH QUESTIONS: CHECKLIST	MAIN FINDINGS		
	YES	NO	PARTLY/ SOMETIMES
12. What are the reasons for attending the Christian Life Ministries Training College?			
12.1 Do the learners have their own specific reasons for attending this particular Bible school?	x		
(Do the learners have Christian reasons for attending this particular Bible school?)	(x)		
(Does the school, formally, identify the learners' reasons for attending this particular Bible school?)		(x)	
13. What are the students' attitudes to, and perceptions of, the Bible school/training college?			
13.1 Do the learners have their own attitudes to, and perceptions of, the Bible school?	x		
13.2 Are the learners' attitudes and perceptions formally identified by the school?		x	
13.3 Are the underlying causes of any "negative" learner attitudes or perceptions formally addressed by the school?		x	
14. What are the (local) challenges for the future?			
14.1 Is the school aware of the general challenges in adult, Christian religious education that it will have to face in the near future?			x
14.2 Has the school identified specific local (i.e., South African) challenges that it will have to face in the near future?	x		
14.3 Has the school identified specific local (i.e., Witwatersrand) challenges that it will have to face in the future?		x	
14.4 Has the school made specific plans to meet these general and local challenges?		x	

Research Question 2: “What factors are necessary for the successful establishment and continued existence of a local church-based Bible school on the Witwatersrand?”			
SUPPLEMENTARY RESEARCH QUESTIONS: CHECKLIST	MAIN FINDINGS		
	YES	NO	PARTLY/ SOMETIMES
1. What local factors are necessary for the establishment and continued existence of a local, church-based, Bible school on the Witwatersrand?			
1.1 Does the school owe its successful establishment and continued existence, in part, to the prevailing local conditions:			
- in South Africa?	x		
- on the Witwatersrand?		x	
(Have any specific South African conditions/factors been identified by the school?)	(x)		
(Have any general conditions/factors been identified by the school?)	(x)		

Table 7 : Summary of the Main Findings of the Case Study.
(Additional clarifying questions are included in brackets.)

CHAPTER 5 : SUMMARY, FINAL THOUGHTS AND RECOMMENDATIONS

5.1 SUMMARY OF THE RESEARCH APPROACH

The main aim of this research project was to probe the non-formal, adult Christian religious education provided by a local Protestant church on the Witwatersrand. Subsequently, the research focused on a specific Charismatic church in the Boksburg area. Here, the purpose of the investigation was to answer, through the use of a case study, two overarching research questions, namely : "To what extent does the Christian religious education provided for adults by an apparently successful local church-based Bible school conform to the current theory and practice of this form of adult education, as discussed in the literature?" and "What factors are necessary for the successful establishment and continued existence of a local church-based Bible school on the Witwatersrand?"

The rationale behind the research was primarily to answer some fundamental questions about local, non-formal, church-based Bible schools and the training that they provide (questions that had surfaced in the writer's mind, when he attended such a school, and which appeared to have, on investigation, no South African-specific answers). The aim, purpose, research questions and rationale were used to guide the research.

In the case of the literature review (Chapter 2), the writer reviewed the (mainly American) literature on adult, Christian religious education, with the view to identifying and addressing the theory and practice of this form of education, at the local (Protestant) church-based Bible school level, and with a view to identifying a

theoretical model for this form of education at this level. In keeping with these aims, the writer reviewed the history, the theories and the “six foundational issues” (Groome, 1980:277) of adult, Christian religious education.

The fifteen-point **theoretical model** that emerged out of the literature review (Chapter 2.6) describes **an ideal local Bible school**. The model **suggests** that local churches should include most, if not all, of these points in the plans that they develop for their Bible schools if they want to ensure that the schools are successfully established or if they want to ensure the continued success of their existing schools.

Briefly, the model describes (an ideal) local Bible school that:

1. From an historical point-of-view, continues to play a strong role in **educational development** and in supporting alternative adult education.
2. Is underpinned by an appropriate **theory of education**.
3. Favours the following:
 - * **An eclectic theoretical approach.**
 - * **A Christian learner and content-centred approach to needs assessment.**
 - * **A curriculum that is firmly ground in the will of God for man and that addresses the transmission of the community of faith's story.**

- * An approach that **guides the learner** to become a “response-able” disciple of Christ.
 - * **Participative approaches** to programme development and
 - * Approaches that incorporate **motivation theory**.
4. Has a number of **community-related, church and individual reasons** for providing adult, Christian religious education.
 5. Provides or creates an **appropriate context** within which this education can take place.
 6. Has an (education) practice that is **flexible and informal** and that follows a carefully thought-out strategic plan that makes use of:
 - * Suitably qualified, experienced and committed **teaching staff** to develop and/or present the courses.
 - * **Student input** in determining methodologies.
 - * A **training needs analysis** system that identifies key student-related information.
 - * A **course design and development programme** that emphasises:
 - **Learning** and how adults learn.

- **Relational learning.**
 - A blend of “**formative**” and “**critical**” strategies.
 - The use of (transformed) **practices** that are valuable to Christian education.
 - The use of **learning activities** that accommodate various learning styles.
- * Classroom **presentations** that incorporate one, or more, of the following approaches:
- Approaches based on a **Biblical view of man**.
 - Approaches that involve an investigation of the **Word of God** and **human experience**.
 - Approaches that maintain the “**unity of learning**”.
 - Approaches that allow the teacher to “**guide and enable**” the learners.
 - Approaches perceived by the learners to be **creative and flexible**.

- * Classroom presentations that, from the learners' points-of-view, limit the use of **lectures and self-study**.
 - * Methodologies such as **Value Clarification** or **Shared Praxis**.
 - * An appropriate **evaluation system**.
7. Presents courses **when** they will meet specific, identified adult learning needs, or when they will address specific community problems, and that negotiates the actual course dates and times with the learners.
8. Includes a **variety of committed participants** who:
- * Have different **needs**, motivations and experience.
 - * Work together, and learn together, in a **community-based** and **organisational structured** environment.
 - * Subscribe to the concepts of “**communal differentiation**”, “**qualified human authority**” and the “**dispersal of power**”.
 - * Favours **small community-based classes**.
9. Has administration staff who have their own (usually **Christian**) reasons for assisting with the administration - reasons that the church/school should be aware of.

10. Has teachers or lecturers who have their own reasons for teaching or lecturing - reasons drawn, directly or indirectly, from **Christ's commission to go and teach**.
11. Has learners who have their own **specific, or age-based, reasons for attending a Bible school** - reasons which the church/school should be aware of.
12. Has learners who have their own **specific reasons for attending this specific Bible school** - reasons which church/school should be aware of.
13. Has learners who have their own **attitudes** to, and **perceptions** of, the school - attitudes and perceptions that need to be **identified and addressed** if necessary.
14. Identifies **specific (local) challenges** for the future and makes specific plans to meet them, and finally,
15. Owes its successful establishment and continued existence as much to the prevailing **local conditions** as to the application of good adult, Christian religious education theory and practice.

In the case of the research design (Chapter 3), the writer used a qualitative case study approach that was essentially participative, collaborative and co-operative in nature. The case study included staff interviews and a student survey - four staff members were interviewed and twenty-three students (out of the thirty given a survey form) completed and returned their survey forms. The qualitative data, provided by the participants, was used (in Chapter 4) to answer the two overarching research questions (noted earlier) and the fourteen supplementary research questions (noted in Chapter 3.8). The quantitative student attitude data were examined using the mean and

standard deviation statistical tests, and were used (in Chapter 4.13) to answer the supplementary research question (13) on student attitudes to, and perceptions of, the Bible school/training college.

5.2 SUMMARY OF THE RESEARCH FINDINGS

The research findings (for both overarching research questions and for each of the fourteen supplementary research questions) are summarised in Table 7 (page 142ff).

A review of the findings, related to the two overarching research question, indicate that the adult, Christian religious education provided by the Bible school in question does, for the most part, **compare fairly well** to the current theory and practice of this form of adult education - note the number of "YES" findings in the table.

For example, the Bible school/church:

1. Continues to play a **strong role** in adult educational development.
2. Has a **theory** that underpins its approach to adult, Christian religious education.
3. Exhibits many of the **characteristics** and espouses many of the principles of adult, Christian religious education.
4. Has a number of **reasons** (both church-based and staff-based reasons) for providing this type of education.

5. Provides and creates and **appropriate context** within which adult, Christian religious education can take place.
6. Includes **some** recommended aspects of good adult, **Christian teaching practice** in its approach.
7. Has a variety of **committed participants** who have their own (Christian) reasons for assisting in the school and/or for attending the school, and who have their own attitudes to, and perceptions, of the school.
8. Has identified specific local (i.e. South African) **challenges** that it has to face in the near future and
9. Owes its establishment and continued existence, in part, to the prevailing **local conditions** (i.e. in South Africa).

However, there are a few areas where the school does not compare well to the model - the areas indicated by the "NO" findings. Although these areas are to be found under most of the supplementary research questions, a **concentration** of "NO" findings appear under Question 6 ("How does the school do this education?") and under Question 7 ("When does this education take place?").

For example, the Bible school/church:

1. Does **not** make use of student input (upfront) in determining methodologies.
2. Does **not** use a *formal training needs analysis* system.

3. Does **not** promote relational learning.
4. Does **not** limit the use of the lecture-presentation method.
5. Does **not** use methodologies that facilitate good social inter-action in the classroom.
6. Does **not** present its courses when they will meet specific learning needs or when they will address specific community problems and
7. Does **not** negotiate with the students the actual days and times when they will meet.

Two issues underlying most of the “NO” findings appear to be the school’s **limited exposure** to the current theory and practice of **adult**, Christian religious education at local church level and the **overall lack of formal student involvement or participation** in the school’s decision making process vis-à-vis their educational needs, the courses to be presented, the approaches or methodologies to be used, and the times at which the courses should be presented.

5.3 SOME FINAL THOUGHTS ON THE CASE STUDY

The case study probed the type of adult education provided by the Christian Life Ministries Training College in order to identify the theory that underpins and guides the school's teaching and learning practice, and in order to compare this **theoretical model** (or approach) to a **generic model** for this particular type of adult education. The case study also attempted to identify the **(local) conditions** that gave rise to the school's establishment and that contribute to its on-going existence in order to identify the **(local) conditions** necessary for the initial and on-going success of local church-based Bible schools. In both instances, the underlying **rationale** was to add to the body of knowledge on the **South African schools** and, in so doing, to provide South African practitioners of this particular type of adult education with some **locally-derived research-based guidelines**. In neither instance was the aim to determine whether the school was a success or failure.

The **generic theoretical model** was derived from the available literature. As such, the writer does not claim that it is the definitive model for this particular type of adult education. The core components of the model would most probably remain the same at this point in time regardless of which research material was consulted. However, research material not used at the time of the case study, due to it being either unavailable or not easily accessible, could when used, have a modifying effect on the model and, as such, could result in **various versions** of it being developed and used by other researchers and/or schools.

It should also be noted that using this model, or any other appropriate model, will be **necessary but will not be sufficient** for the success of a local church-based Bible school. Other factors, not included in the model or factors not discussed in detail in

this report, such as church policy, plans and priorities; local political, economic and social conditions and issues; competing or conflicting individual, local community and church needs; the level of (potential) student support within the church and within the local community; competing demands made by other groups within the church for its limited (financial) resources; alternative sources of (financial) support; the amount of discretionary time available for learning and the alternative uses to which this time is (currently) being put; and the distances to be travelled and the availability of transport will also affect the success of a school and should be assessed before one is established or expanded, or when one is being evaluated.

The comparison of the theoretical model, that underpins and guides the school's teaching and learning practice, to the generic model revealed that the school's model (or approach), on the whole, compares well to the generic model. The writer believes that this **close match** between the two models can be attributed to, amongst other things, the Dean and the In-House Lecturer applying their formal education and training **knowledge and skills** in the school and in their lecturing. It can also be attributed to the staff, as a whole, **observing** how similar schools and adult learning centres and lecturers operate and including some of their more successful and innovative approaches in the school and in their own lecturing.

The comparison also revealed that **certain aspects** of the generic model **do not appear** in the school's model. These aspects include, amongst other things, the students' (upfront) involvement and participation in course/programme planning and scheduling and a formal needs identification system. The data appear to support the writer's view that the lack of formal training in the principles and practice of adult education (andragogy), the emphasis placed on a pedagogical approach, and the

Pastor's decision to adopt a pastor/leader-directed, lecture-driven approach contribute to this less-than-perfect match between the two models (or approaches). However, this less-than-perfect match does not imply that the school is a failure nor, conversely, does the close match, noted earlier, imply that the school is a success. At best, it can only be inferred from the research literature and from general practice that using a (research-based) **theoretical model**, such as the one outlined in this report, is **necessary** for the success of a school - as it guides its practice. To repeat the point made earlier, the use of a model is not sufficient (on its own) for a school's success - other factors such as those noted earlier will also affect the success of a school and should be assessed before one is established or expanded, or when one is being evaluated.

Given the existing knowledge and skills base within the school, the **theoretical model** being used appears to be **serving it well** despite the obvious drawbacks associated with a non-participative, lecture-driven approach. However, if the school (that is, the Pastor) decides at some point to allow (upfront) student involvement and participation in course, programme and schedule decisions, or it decides to adopt teaching/learning methodologies that are more in line with the expressed needs of adult (Christian) learners, or it decides to upgrade itself to an advanced adult learning centre, then the existing knowledge and skills base would need to be expanded, and the existing theoretical model would need to be **modified or replaced** with a more appropriate one - one more in line with the generic model outlined in this report. Given the Pastor's current views and aims, however, **changes** of this nature will probably not be happening in the near future. The school has achieved, and is still achieving, most of the objectives set for it by him, although fluctuating numbers remain a concern. There is also not a pressing need for changes to be made in the short-term, given the

existing number of students who are motivated to attend the school on a Sunday evening and the number of motivated staff who lecture at the school.

On the issue of **(local) conditions**, the writer does not consider the attempt to identify these conditions (that is, the conditions that created the climate in which this particular school was established and was able to exist) to be a complete success as **no specific conditions** on the Witwatersrand were identified. The data reveal that the school was established by the Pastor under the **guidance of the Holy Spirit** and such (local) conditions that were prevailing at the time only had an (inferred) indirect effect on the decision to establish the school. Furthermore, these conditions related more to the changes in the political, social and economic conditions in the country, as a whole, than to any changes occurring on the Witwatersrand (or in Boksburg).

The writer does, however, believe that (local) conditions play a part in creating the required climate in which a local church-based Bible school can be established and can exist. However, these conditions alone are **not sufficient** for the successful establishment and existence of such a school. Other factors, such as those noted earlier, will also affect the success of a school and should be assessed before one is established or expanded, or when one is being evaluated. From a purely Christian point-of-view, seeking the **guidance of the Holy Spirit** on whether to establish or to expand such a school is considered by Christians to be **crucial** to its success. As such, this particular point should **not be ignored** by those wishing to establish or to expand such a school.

Clearly, then, the success or failure of a local church-based Bible school is influenced by a number of **important factors and conditions**, and all form part of the so-called 'success equation'. As such, they need to be identified and addressed by the school if

success is to be achieved and is to be evaluated. Of prime importance for Christians is the guidance of the Holy Spirit, followed by motivated participants, a clear strategy with clearly stated aims and objectives, a needs identification system, an appropriate theory and practice, appropriate needs-based courses, an acceptable timetable/course schedule and a good location - not necessarily in that order. As mentioned throughout this section, apart from the crucial guidance of the **Holy Spirit**, which the writer considers to be both **necessary and sufficient** for the success of a local church-based Bible school, other factors and conditions (including some not discussed in this report), though necessary, will not be sufficient on their own to ensure success.

Finally, it is worth repeating that while **The Case** represents **the story** of the Christian Life Ministries Training College, the interpretation of the data and the associated findings, presented in this report, are those of the writer. It is accepted that the reader may well come up with **alternative interpretations and findings** based on the data in this report and/or on his or her experiences. These alternatives will be welcomed by the writer as they can only add to the existing research data and to the debate on what local church-based Bible schools are, what they should be, and what constitutes a successful school in an increasingly secular (new) South Africa.

5.4 RECOMMENDATIONS BASED ON THE RESEARCH FINDINGS

As a result of this research project, and the associated case study, on non-formal Christian religious education for adults, at a local Charismatic church on the Witwatersrand, the writer recommends that:

1. Existing Bible schools, including this Bible school, use the theoretical model (5.1, above) and the findings (5.2, above) to **evaluate** the adult, Christian religious education that they are providing. If necessary, the schools should effect any changes that will bring them (more) into line with the model and with the current theory and practice of this form of adult education. As it is generally accepted that theory guides practice, any changes that bring the schools (more) into line with the model should enhance the education and the service that they provide.
2. Churches wanting to establish local (church-based) Bible schools for adults, use the theoretical model and the findings as part of their initial research into **setting up** such schools as both (model and findings) will guide them in their deliberations on the type of school that they require.
3. Research be conducted among the various Bible schools' student **sub-groups** - among for example, the male and female sub-groups; among the married and unmarried sub-groups; among the pre-matric, matric and post-matric sub-groups; among the 17-34 years, 35-54 years and 55+ years age groups - in order to identify and meet their needs, wants, expectations and motivations vis-à-vis local church-based Bible schools.
4. Research be conducted among **geographically diverse** local church-based Bible schools in order to identify the particular local contexts and associated factors - such as

the historical, religious and cultural factors - that are important in the context of (rural) community-based education initiatives.

5. **Curriculum** research be conducted at the local church-based Bible school level in order to identify specific non-religious subjects that, from a community-based perspective, should form part of their curricula.
6. Research be conducted on the **inter-church** and **inter-denominational** levels in order to evaluate the differences in process and content, associated with schools at these levels, and that the findings be used to develop a distinctly South African model of this form of education, and finally, that
7. A **national survey** be conducted at the local church-based Bible school level in order to produce some authoritative information on these schools - information that can be stored on an accessible data base and that can be used by the education departments and the various churches to facilitate (social) change, especially in the rural areas (where the churches have a good infra-structure) and/or to stimulate practitioner-based enquiry at this level.

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APPENDIX A

LETTER TO THE CHURCH REQUESTING ASSISTANCE WITH THE RESEARCH/RESPONSE CARD

Three Bible Schools were approached for assistance with the project. The first School (see letter, below) was identified from an advertisement in the Boksburg Advertiser (refer to Appendix H); the other two Schools (namely, the West Rand Bible School run by a Ms Y. Forster and a Pretoria Bible School run by a Doctor D. Keetch) were identified by Rosebank Union Bible School.

Pastor Neville Robinson
Christian Life Ministries
10 Dean Place
Freeway Park
Boksburg 1459

7 Brink Avenue
Parkrand
Boksburg 1459
22 September 1995
869-3998 (H)
636-5746 (W)

Dear Pastor Robinson

SHARING SUCCESS STORIES ON LOCAL CHURCH BIBLE SCHOOLS/TRAINING COLLEGES

As the principal of a local church Bible School/training college, I am sure that you will agree with me that there is very little, if any, South African literature or documentation on these Schools that could be used to guide fellow Christians in establishing such a School. My Bible studies at St Andrews School of the Bible, Benoni in 1993 (which was then affiliated to Rosebank Bible College), and a university literature review in 1994, highlighted mainly American literature on the important subjects of adult, Christian religious education and local church Bible Schools.

Given this lack of local information, I would very much like to record, with your assistance, the success story you and your School undoubtedly have to share, for use by other Christians wanting to establish such a School.

If you agree that this is a worthwhile project, and see your way clear to sharing your School's story, in the form of a case study, during late October or November, 1995; or if you would like more information on the research project, please be so kind as to complete the enclosed self-addressed reply card and return it to me at your earliest convenience. If you are unable to assist, I would still appreciate you completing the card accordingly and returning it to me for reference purposes only.

Yours faithfully

JAMES MITCHELL

SELF-ADDRESSED AND STAMPED REPLY CARDS

Examples of the personalised reply cards sent to the Bible Schools. Only the first two Schools responded.

Dear Pastor Robinson (Christian Life Ministries)	17/10/95
Thank-you for taking the time to complete this card.	
Please tick one of the three statements below :	
☒	Yes, our Bible School/College would like to share its success story with other Christians - please contact me.
☐	Our Bible School/College requires more information on the research project before making a decision on whether to participate or not. Please contact me.
☐	No, our Bible School/College is not in a position, at this stage, to share its success story.
<i>Please complete the following blocks for reference purposes only :</i>	
1.	Our Bible School/College was established on ..1/1/1991.
2.	We have300..... (number) students registered this year.
3.	We have8..... (number) lecturers.
4.	We present ...30..... (number) different courses/programmes per year.

APPENDIX B

CHURCH BIBLE SCHOOL SURVEY FORM AND RESPONSES

- CHURCH PASTOR/SCHOOL PRINCIPAL

Purpose of the Survey :

To obtain basic quantitative data on the Church Bible School from the Church Minister/ School Principal for inclusion in the Case Study.

Completed by : *Neville Bruce Robinson*

Designation : *Senior Pastor*

Date : *19-12-1995*

Instructions on completing the Survey Form :

Please tick (✓) one or more of the items (in the boxes provided) under those questions that require such a response.

Questions :

1. What shape does your adult education programme take?

☒	Weekly class or classes
☐	Bible study fellowships
☐	Retreats
☐	Cell groups meeting for study
☐	Special speakers
☐	Conferences
☐	Other (Please specify) : _____

2. When are the most convenient meeting times?

☐	Sunday morning
☒	Sunday evening
☐	Weekday morning/evening
☐	Other (Please specify) : _____

3. How many adults are involved as students?

Average Number : 300 adult students per year (all classes)

4. How many programmes or areas of study for adults do you offer at the same time?

Number of programmes offered

☐	1
☒	2 (i.e., one 1st-year programme and one 2nd-year programme)
☐	3 to 4
☐	5 or more (Please specify) : _____

5. How large is the average group or class?

☐	Less than 10
☐	10-15
☐	16-20
☐	21-25
☒	26 or more (Please specify) : <u>1st-year : 230 to 250/2nd-year : 50 to 70</u>

6. For how many weeks does the typical programme group meet?

Weeks

☐	6 to 8
☐	12 to 13
☐	30 to 36
☐	Full year
☒	Other (Please specify) : <u>2 years to complete 1st year (programme) and 2 years to complete 2nd year (programme).</u>

7. Do you have an adult programme year-around or for only a portion of the year?

Weeks

☐	Less than 30 weeks
☐	30-36
☒	52 (ie., all year round)
☐	Other (Please specify) : _____

8. How are your classes grouped?

☐	No groupings; adults elect
☐	Men/Women (ie. all age groups)
☐	By ages (ie. men and women)
☒	Other (Please specify) : <u>Per programme (ie., 1st-year and 2nd-year).</u>

9. In what areas of study are people most interested?

☐	Bible studies
☒	Theology (<i>Basic Doctrine</i>)
☐	Church doctrine
☐	Church history
☒	Living the Christian life
☐	How to witness
☒	Praise and prayer
☒	Family life
☐	Current/social issues
☐	Other (Please specify) : _____

10. How are courses/materials for study selected?

☐	Committee decides
☒	Minister/ Pastor /Principal decides
☐	Group decides (ie. School and students decide)
☐	Teacher decides
☐	Students decide
☐	Other (Please specify) : _____

11. Where do you get the material for your classes?

☐	Use denominational materials
☐	From publishers (Please specify publisher(s)) : _____
☒	Select at Christian bookstore (Please specify bookstore(s)) : <u>Rhema Wholesale/Christian Art;</u> <u>Impact = Hatfield Church, Pretoria</u>
☐	Teacher creates own material
☐	Film/TV (Please specify producer(s)) : _____ (Please specify form used eg. 8mm, 16mm, Beta or VHS) : _____

12. Who teaches the adult classes?

☒	Minister/ Pastor /Principal
☒	Outside speakers (ie., Guest Lecturers)
☐	Variety of members
☒	Other (Please specify) : <u>Ruth Robinson = Wife/Bob Daniel = Dean (ie., In-House Lecturers)</u>

13. Do your members take advantage of other religious educational opportunities outside of the church?

Yes.

☐	Bible Study Fellowship
☒	Women's group
☒	Men's group
☒	Other (Please specify) <u>(ie., Cells : Inter-active sharing of the Bible on issues relating to lifestyle/</u> <u>prayer and fellowship.</u>

Thank-you very much for completing the survey. Please return it to me at our next meeting.

JAMES MITCHELL

APPENDIX C

STAFF BIOGRAPHICAL DATA SURVEY

FORM/SAMPLE RESPONSE

Dear Bible School Staff Member

Thank-you for agreeing to assist with this research project on local Church-based Bible Schools and Colleges.

As you may know, adult education and adult, Christian religious education are acknowledged by the education authorities as an important part of the South African education system (NEPI Adult Education Research Group, 1993:37). More importantly, from a Christian point of view, our Lord Jesus Christ, the Greater Teacher, emphasises the importance of life-long learning, then to keep on learning so that we may all grow "in the grace and knowledge of our Lord Jesus Christ".

Unfortunately, there is very little South African research data on the non-formal adult, Christian Religious education provided by our local churches. As such, Christians wanting to establish a church-based Bible School or wanting to improve an existing School use mainly American-based books and guides.

The information and answers you provide in this questionnaire, and in the discussion interview that will follow at an agreed upon time, will be included in a university case study on your Bible School. The case study will be used by Bible scholars, researching adult, Christian religious education at local church level and by ministers and pastors wanting to set up a local church-based Bible School or wanting to improve an existing School.

Please answer the questionnaire for yourself - you may remain anonymous if you wish. Your completion of this questionnaire is much appreciated. Please return it to me at our discussion interview.

A copy of the interview discussion guide is included for preparation purposes and to save time during the interview. Please reflect on the questions, and your answers to them, and share your answers with me during our discussion interview, which I hope will be a shared learning experience.

Once again, thank-you very much for your help.

JAMES MITCHELL

PS. In keeping with the participative/collaborative/co-operative nature of the case study, the questionnaire, and the interview guide have been vetted by your School. The information you supply will remain the property of the School and will only be used with its approval.

1. Biographical Details

NAME (optional) : Robert Daniel

DATE : 27 December 1995

Please tick (✓) one box per category :

Your age group :

☐	17 - 34
☐	35 - 54
☒	55 +

Your sex :

☒	Male
☐	Female

Your marital status :

☐	single (never married)
☐	single parent
☒	married
☐	separated
☐	divorced
☐	widowed
☐	re-married

Your qualifications :

☐	Less than 12 years schooling (ie. below matric)
☐	12 years Schooling (ie. matric)
☒	more than 12 years Schooling (ie. matric plus college, technikon or university training)

Your employment status :

☐	student
☒	employed by the church
☐	employed in the "business world"
☐	looking for work
☐	keeping house

Your Church membership :

☐	Protestant
☐	Catholic
☐	Other - Please specify : <u>Charismatic</u>

Please specify, if applicable, the church denomination to which you belong :

N/A

and how long you have been a member : _____

Please write down the names of any degrees, diplomas and/or certificates that you have :

Transvaal Teacher's Diploma; Bachelor of Arts; Bachelor of Education (General); Master of Education (Educational Management)(Incomplete); History II (UNISA); Management Diploma (Dale Carnegie); Human Relations and Effective Speaking (Dale Carnegie); Instructor Human Relations and Effective Speaking (Dale Carnegie); Bible College (Christian City - one year).

Please write down your qualifications and major subjects (if any) in :

School teaching: BA Afrikaans/Nederlands; Psychology; History

adult education: Dale Carnegie

adult, Christian religious education : NIL

If applicable, please write down the course(s) you teach or lecture on in the Bible School :

Please tick (✓) one or more of the following roles that you may have in the Bible School :

✓	administrative officer
✓	expert education advisor
✓	executive head of the Bible School
✓	organiser of the Bible School
✓	planning of the Bible School (curricula, courses, programmes, etc.)
✓	publicise the Bible School
✓	encourage life-long learning
✓	teach
✓	lecture
✓	facilitate learning
✓	enable learning
✓	minister to students
✓	Other - Please specify : <u>Write own manuals; write manuals from tapes of teaching by other lecturers; edit manuals; administer and mark tests, etc.</u>

Thanks once again for completing this survey form. Please remember to return it to me when we have our discussion interview.

JAMES MITCHELL

APPENDIX D

STUDENT BIOGRAPHICAL DATA AND ATTITUDE SURVEY

FORM/SAMPLE RESPONSE

Dear Bible Student

Thank-you for agreeing to assist us with this research project on local Church-based Bible Schools and Colleges.

As you may know, adult education and adult, Christian religious education are acknowledged by the education authorities as an important part of the South African education system (NEPI Adult Education Research Group, 1993:37). More importantly, from a Christian point of view, our Lord Jesus Christ, the Greater Teacher, emphasises the importance of life-long learning when He urges us to *start learning early in life*, then to keep on learning so that we may all grow "in the grace and knowledge of our Lord Jesus Christ".

Unfortunately, there is very little South African research data on the non-formal adult, Christian religious education provided by our local churches. As such, Christians wanting to establish a church-based Bible School or wanting to improve an existing School use mainly American-based books and guides.

The information and answers you provide in this questionnaire will be included in a university case study on your Bible School and will be used by Bible scholars, researching adult, Christian religious education at local church level, and by ministers and pastors wanting to set up a local church-based Bible School or wanting to improve an existing School.

Please reflect on the questions, and your answers to them, before you put pen to paper and then answer the questionnaire for yourself. Be as frank as possible - you may remain anonymous if you wish. Your completion of this questionnaire is much appreciated.

Please return it to me at next week's class.

Once again, thank-you very much for your help.

JAMES MITCHELL

PS. In keeping with the participative/collaborative/co-operative nature of the case study, the questionnaire and survey form have been vetted by your School. The information you supply will remain the property of the School and will only be used with its approval.

1. Biographical Details

NAME (optional) : Phillip Ephriam Mathebula.

Please tick (✓) one box per category :

Your age group:

☐	17 - 34
☒	35 - 54
☐	55+

Your sex :

☒	Male
☐	Female

Your marital status :

☐	single (never married)
☐	(unmarried) single parent
☒	married
☐	separated
☐	divorced
☐	widowed
☐	re-married

Your qualifications:

☐	less than 12 years schooling (ie. below matric)
☐	12 years Schooling (ie. matric)
☒	more than 12 years Schooling (ie. matric plus college, technikon or university training)

Your employment status :

☐	student/scholar
☒	employed by the church
☐	employed in the "business world"
☒	looking for work
☐	keeping house

Your Church membership :

☐	Protestant
☒	Catholic
☒	Other - Please specify : <u>Converted as a child</u> <u>God in 1980.</u>

Please specify, if applicable, the church denomination to which you belong :

Christ the King Church.

and how long you have been a member : Eight years.

2. Survey Questions on Adult, Christian Religious Education at Local Church Level

Your motivation:

Please complete the sentences below as briefly as possible :

1. I attend adult, Christian religious education classes because : I want to grow in the Lord so that I can teach the right thing.
2. I heard about this Bible School from/in : Media advertisement in my local area.
3. I attend the Bible School at **this Church** because (my likes) : The way they teach and they only teach truths without compromising.
4. I remain at **this Bible School** because (my likes) : To grow in the Lord and each time when we attend, our lectures reveal the truths.

5. I will drop out/leave this School/programme if (my dislikes) : If they can change what is in the Scripture.
6. I am currently completing the 1st year programme. (Please enter 1st-year or 2nd-year.)
7. I decided to attend this particular programme because : I want to learn more things whereby in my last college I've never been taught.
8. Please write a short paragraph recommending your Bible School to other potential students :
My recommendations are as follows:
- Discipline
- Obedience
- The baptism of the Holy Spirit
- The right (exact) teaching from our lectures.

Your Spiritual and Self-Understanding Needs :

Please answer Yes (Y) or No (N) for each of the following sentences :

Spiritual Needs :

- | | |
|---|--|
| Y | 1. The Bible School has identified my spiritual needs. |
| Y | 2. The School meets my spiritual needs. |

Self-understanding Needs :

- | | |
|---|---|
| Y | 1. The Bible School has identified my self-understanding needs. |
| Y | 2. The School meets my self-understanding needs. |

Please complete the sentences below as briefly as possible :

1. The School meets the following (specific) needs of mine : Spiritual warfare, self-discipline and union of God.
2. I use what I have learnt at the School by doing the following : Passing teaching to others and also encouraging others.
3. The School should teach the following additional subjects: Homeletics; Church History.
4. The School should not teach the following types of subjects: N/A.

Your Attitude to the Bible School and to Adult, Christian Religious Education:

Please tick (✓) one box per question. Tick the box that you think represents the appropriate response to the question being answered. Each of the categories is allocated weightings of 1, 2, 3, 4, 5. One (1) represents the highest level of agreement and five (5) the highest level of disagreement. For each question, briefly state why you feel the way you do.

1. A local church Bible School must only approach adult, Christian religious education from the standpoint of religion.

1	Strongly agree	✓
2	Agree	
3	Undecided	
4	Disagree	
5	Strongly disagree	

Because: It is according to the scriptures when three are gathered together.

2. A local church Bible School must only approach adult, Christian religious education from the perspective of theology.

1	Strongly agree	
2	Agree	
3	Undecided	
4	Disagree	√
5	Strongly disagree	

Because : Some Christians won't understand theology. It only concerns theologians.

3. The church's adult Bible School curricula (that is, the courses or programmes being offered) must only cover the Christian religion.

1	Strongly agree	
2	Agree	
3	Undecided	
4	Disagree	√
5	Strongly disagree	

Because : According to the book of Acts chapter six we learn that the church must be administrative too.

4. The only goal, of a church Bible School, must be to transmit the Christian religion (that is, to convey to the student an understanding of the Christian religion and how to practise it).

1	Strongly agree	√
2	Agree	
3	Undecided	
4	Disagree	
5	Strongly disagree	

Because . Some of the students, after learning the scriptures, they compromise.

5. Adult, Bible School classes must only be presented in a formal education setting in the church (that is, in an established church Bible School).

1	Strongly agree	
2	Agree	√
3	Undecided	
4	Disagree	
5	Strongly disagree	

Because : Some of the Bible schools don't exercise the discipline as mentioned above.

6. Teachers or lecturers of adult, Bible School classes must structure the learning environment (that is, they must arrange and present the curriculum, the programmes, the courses and the learning experiences, etc.) in such a way that the learners acquire the Christian religion and nothing else.

1	Strongly agree	
2	Agree	√
3	Undecided	
4	Disagree	
5	Strongly disagree	

Because : Our lecturers or teachers so far have been teaching the right things.

7. As students may not be able to immediately demonstrate in their lives what they have learnt in the Bible School classes, only the teachers or lecturers and the lesson content must be evaluated by the Bible School.

1	Strongly agree	
2	Agree	
3	Undecided	
4	Disagree	√
5	Strongly disagree	

Because : The students must be self-confident, the teacher can only recommend the students.

8. Church Bible School classes should only be presented on week-day evenings.

1	Strongly agree	
2	Agree	
3	Undecided	
4	Disagree	
5	Strongly disagree	√

Because : Some of us are working and the best chance as it is arranged for special (sic).

9. The most important aim of the Bible School's curriculum must be to enable the learners to acquire the Christian religion (and nothing else).

1	Strongly agree	
2	Agree	
3	Undecided	
4	Disagree	√
5	Strongly disagree	

Because : It must include the administration skills.

10. Adult Bible School students must only be viewed as learners (that is, people who have specific developmental and personal needs and interests that can be met through the school's programmes).

1	Strongly agree	√
2	Agree	
3	Undecided	
4	Disagree	
5	Strongly disagree	

Because : Of the problems of the resources in our local churches such as poor structures and
running ministry in the school classes.

Thanks once again for completing this survey form. Please remember to return it to me at your next class.

JAMES MITCHELL

APPENDIX E

BIOGRAPHICAL DATA - STAFF AND STUDENTS

1. Staff Biographical Data:

Number of Staff : 8

Number Interviewed : 4

Age Group:

17 - 34 years : 1 (In-house Lecturer)

35 - 54 years : 1 (Pastor)

55 + years : 2 (Dean and Guest Lecturer)

Total : 4

Sex Group:

Male : 3 (Pastor, Dean and Guest Lecturer)

Female : 1 (In-house Lecturer)

Total : 4

Marital Status:

Married : 4

Total : 4

Qualifications:

Less than 12 years schooling	:	0
12 years schooling (ie., matric)	:	0
More than 12 years schooling (ie., post-matric)	:	<u>4</u>
Total	:	4

Degrees/Diplomas/Certificates Held:

T1 - Technical Mechanical Diploma - (Pastor)

B.A., (Wits), B.Ed (RAU), TTD (JCE) - (Dean)

Management Diploma, Human Relations and Effective Speaking, Instructor -

Human Relations and Effective Speaking (Dale Carnegie) - (Dean)

Bible College Diploma (Christian City) - (Dean)

M.Ed. (Educational Management)(RAU) (Incomplete) - (Dean)

H.D.E. (PP)(JCE) - (Lecturer)

Diploma of Theology (Theological College of SA) - (Guest Lecturer)

Qualifications and Major Subject:

School Teaching	:	B.A. (Afrikaans/Nederlands, Psychology and History) - (Dean)
	:	H.D.E. (Pre-Primary and Mathematics - Standard 8) - In-House Lecturer
Adult Education	:	Dale Carnegie - (Dean)
Adult, Christian	:	Christian City Bible Training (1-year) - (Pastor)
Religious Education		

Employment Status:

Employed by the church	:	4
Total	:	4

Church Membership:

Protestant	:	2 (Pastor and Guest Lecturer)
Catholic	:	0
Other - Charismatic	:	1 (Dean)
Christian Life Ministries	:	<u>1</u> (In-house Lecturer)
Total	:	4

Denominations:**Interdenominational Independent**

Ministry	:	1 (Pastor)
IFCC	:	2 (In-house and Guest Lecturers)
N/A	:	<u>1</u> (Dean)
Total	:	4

Period of Church Membership:

8 - years	:	1 (In-house Lecturer)
10 - years	:	1 (Guest Lecturer)
Not answered	:	<u>2</u> (Pastor and Dean)
Total	:	4

2. Student Biographical Data:

Number of 1st-year students	:	± 200
Number of survey forms distributed	:	15
Number of survey forms returned	:	13
Number returned as a percentage of the Group	:	6,5%
Number of 2nd-year students	:	± 40
Number of survey forms distributed	:	15
Number of survey forms returned	:	10
Number returned as a percentage of the Group	:	25%
Total number of survey forms returned	:	23
Number returned as a percentage of the whole Group	:	9,58%

Age Group:

17 - 34 years	:	9
35 - 54 years	:	13
55 + years	:	<u>1</u>
Total	:	23

Sex Group:

Male	:	18
Female	:	<u>5</u>
Total	:	23

Marital Status:

Single	:	2
(Unmarried) single parent	:	0
Married	:	16
Separated	:	0
Divorced	:	2
Widowed	:	1
Remarried	:	<u>2</u>
Total	:	23

Qualifications:

Less than 12 years schooling	:	3
12 years schooling (ie., matric)	:	8
More than 12 years schooling (ie., post-matric)	:	<u>12</u>
Total	:	23

Employment Status:

Student/Scholar	:	0
Employed by the church	:	1 (but looking for work)
Employed in the "business world"	:	22
Looking for work	:	0
Keeping house	:	<u>0</u>
Total	:	23

Church Membership:

Protestant	:	1
Catholic	:	1
Other - Charismatic	:	7
Christian Life Ministries	:	3
Five Fold/Born Again	:	1
Full Gospel	:	1
IFCC	:	1
Pentecostal	:	4
Not Answered	:	<u>4</u>
Total	:	23

Denominations:

Born Again, Spirit-led Followers of Jesus	:	1
CFC	:	1
Christ The King Church	:	1
Christian Life Ministries	:	6
New Covenant	:	1
Rehoboth Christian Fellowship	:	1
Not Answered	:	<u>12</u>
Total	:	23

Period of Church Membership:

Recent	:	1
7 Months	:	1
1 Year	:	3
1½ Years	:	1
2 Years	:	1
2½ Years	:	2
3 Years	:	3
3 - 4 Years	:	1
4 Years	:	3
5 Years	:	1
6 Years	:	1
8 Years	:	1
Not Answered	:	<u>4</u>
Total	:	23

Membership Range : recent to 8 years

Average Church Membership : approximately 3 years

APPENDIX F

TRANSCRIPTIONS OF THE AUDIO-TAPE RECORDED INTERVIEWS/DISCUSSIONS - 'SIGNIFICANT STATEMENTS'

CHURCH PASTOR/SCHOOL PRINCIPAL

1. AN HISTORICAL REVIEW OF ADULT, CHRISTIAN RELIGIOUS EDUCATION IN THE LOCAL CHURCH

Establishment of the School :

1. When was the School established?
 - January 1988.

The Original Theory Underpinning the Bible School's Approach to Adult, Christian Religious Education :

1. On what Bible School, if any, was the School modelled? Why?
 - (Why?) *On the Kenneth Copeland Ministries from the United States.*
 - *They started a training college in South Africa but it was unsuccessful...it wasn't managed properly. We decided to adopt the basic theory; to start over.*
 - *We found the(ir) curriculum something that we were looking for...excellent material...scope of subjects.*
 - *It was easy...not having to re-invent the wheel.*
2. What was the original theory that underpinned or guided the School's approach to adult, Christian religious education? Why?

- *That was (based on) my previous education from Christian City.*
- *I went to Bible Training College for a year and the material that I received was very beneficial, so that is the theory that I had.*
- *(Assessment) We found that the average Christian was basically put off by...having to answer questions...(do) assignments...so we reverted to true and false plus multiple choice...and a few minimum questions...from the manual...a little bit more taxing. We found that a good balance.*
- *(Assessment) We evaluate more than just the answers...we monitor...their change in attitude and...lifestyle. It's difficult to physically monitor that...we evaluate that (in) group discussion...the Dean and myself...do progress assessment on each individual.*
- *We require a minimum attendance of 80%, a minimum pass rate of 80% on the true and false questions.*
- *(Curriculum) We looked at the Christian individual...to identify the major areas that they need education in order to have a successful Christian life...to have a knowledge of the Word.*
- *(We) went for the practical issues of Christianity and developed a curriculum to suit prayer life, family life, your spiritual authority and books of the Bible.*
- *(Learners) We saw them as saved, serving God but wanting to know more about God...seeking to educate themselves.*
- *(Lecturers) They were called upon to really transmit those Truths from a theoretical point of view but, obviously, they themselves needed to be qualified in practically living it themselves...we didn't put too much (emphasis) on the (formal) qualification side.*
- *(Environment/Location) It doesn't matter whether it was in a church building, rented facilities or school hall, we view it as just a place-immaterial. But we wanted to start a class...it creates an atmosphere of study in the right setting...a formal structural classroom setting.*

3. Has the original theory underpinning or guiding the School's approach to adult Christian religious education changed since it was established? If yes, why and how?

- *Oh yes...*
- *The lectures are structured in such a way that there is repetitiveness.*
- *(Lectures) Transmit the knowledge as best we can, if they grasp it then we trust, (that)...they will begin to live it. (We) have seen changes in people's lives...because of the way the lectures are ministered.*
- *It is not only theory based, it's practical - dealing with practical...issues...run through examples...give them four or five practical steps that they could do...need to apply...then its a matter of choice (for them)...to do apply it or not. You can't make a person do it, but they've got all the necessary guidelines.*
- *(Lectures) We want to increase the question and answer time.*
- *(Assessment) We (the Dean and the Pastor)...get together on an informal basis...(and) evaluate...the various Christians - some we can't evaluate because they don't attend the church or we haven't got that much contact with them.*
- *(Students) We interact with the student, saying: "How is it going?"*
- *We counsel them and work with different issues in their private lives...(on a) very informal basis.*
- *We definitely approach them differently...In the beginning we thought that everybody wanted to study and know and run out and practise it...(but it is a)...much longer process, much more difficult task than we envisaged.*
- *(Student needs) Everyone has a different need for being here...to have a certificate...because they love the Lord...to change their lifestyles...to please a person, please the church leadership.*
- *It is difficult...to evaluate why the student is there.*
- *(Lecturer) We really feel that the teacher needs to be more involved with the student.*
- *(Experiential learning)(For example) We have a time...when everybody sings a worship song...or a praise song and they actually experience "Tahila" praise...to act foolish, to jump and rejoice"...*
- *(Future) Take...3rd-year...students out on projects - practical ministries.*

The Original View of Nature of Adult, Christian Religious Education :

1. What was the church's/School's original understanding of the following:
 - * A (local) church Bible School - its nature and characteristics?
 - *A place of learning.*
 - *Excellence in material...in what is available.*
 - *A quality choice...for people to say: "I'm here to go for a quality life style."*
 - *A large auditorium filled with students hungry for the Word of God...getting the truth...not getting man's doctrine.*
 - * Adult, Christian religious education - its nature and characteristics?
 - *Theological training at a seminary...but that's not what we offer.*
 - *In a denominational church...it's more to do with theology and an understanding of religion based on knowledge, a knowing...of some facts... we're based on...a relationship with God...a relationship based on a knowledge of God and a knowledge of His Word and how we should live.*
2. Has the church's/School's original understanding of the above changed since it was established? If yes, why and how?

No, we have kept it the same...it should be practical.

The Original Purpose of Adult, Christian Religious Education :

1. Why was the School established?
 - *We saw a lot of Christians going to church...some (on an) irregular (basis). We wanted to increase input...(to) increase the output.*
 - *We just felt that the Believers out there needed to have an opportunity to go to a place (to) meet with other Christians.*
 - *To learn more about the Word.*

- *(To have) more specific time...(to) input into that person's values...put more good things in, those good things eventually come out. (You) change the value system of a person's mind so (that) they will behave in a different way...If we put into them the correct value system that the Bible gives, then they will be able to recognise the value system that the world promotes and then be able to at least be in a position to choose between the two.*

2. What was the School's original:

* Vision

- *To preach the Truth.*
- *To have excellence.*
- *To have as many subjects, very specific subjects that we could implement - practical subjects.*
- *More theoretical but not historical.*
- *But other truths are necessary for a more balanced education.*
- *The vision was to see us touch as many Christians as possible...we're just busy doing it...*
- *We envisage a third year.*
- *A little more multi-faceted...a person can come in and do a specific subject...work through at their own pace...first year...second year...and the third year set of subjects...they can take even more...(time to do them).*
- *To broaden the base of the people that we will be able to affect...so that they can come in for a three-month period...and then in a year's time come in for (another) three months.*
- *(To be) more established from an administration and student base.*
- *I wouldn't want to change the thrust of it (ie.,... the school in the future) but basically keeping to the administration and goals in what we have.*

* Mission

- *The current mission is to reach the city of Boksburg and the surrounding cities.*

- *To reach those people so (that)...we can use them...as future leaders in order to run care groups...to be used as lecturers.*
- * **Aims and objectives**
 - *(To take)...it one little step at a time.*
 - *(To) implement a ministry school.*
 - *(To) grow...(through) advertising.*
 - *(To make)...(the School) available to whoever and to invest in their lives.*
 - *To introduce a few extra subjects.*
 - *(To) set some goals...every year.*
 - *(To) grow the college to 300 students a year.*
- * **Organisational structure**
 - *No (original organisation structure). It was my wife and myself and one other man...qualified to lecture.*
 - *No structure except from...Kenneth Copeland's Ministries...tests...reports.*
 - *(The leader)...myself.*
 - *In our third year we employed Bob Daniel...a degreed man...a qualified principal...to head up the training college.*
- * **Budget (breakdown)**
 - *The students originally paid for the course...R300 for the year...two nights a week...twenty-five students.*
 - *To cover the materials and...lecturer honorariums (R30 per lecture).*
 - *We then charged R500 as we introduced a much fuller course with all the books and materials.*

3. Have any of the above changed since the School was established? If yes, why and how?

- *The vision is still the same.*

- *The mission hasn't changed.*
 - *We have decided to make changes by making it free for the student...we can afford to invest in the student (The church cross-subsidises the training college).*
 - *(Honorariums)...R500 per ten-part series (ie.,.,. not per lecture anymore).*
 - *The administration has changed dramatically...every student (is) on (the) computer.*
 - *The organisational structure has grown...(up to) 300 students. We have to plan...the entire year...make sure that all the necessary materials are purchased...from (a) bookstore.*
 - *We (now) have a small enrolment fee (R30)...(which) the secretary takes care of...with the help of the Dean.*
 - *(We now have student) registers...(which are) put onto computer.*
 - *Tests (results now) go onto computer.*
 - *Comments on students (also) get put onto the computer...we are doing our best to monitor the student pretty closely.*
 - *(We are)...handling a lot more students now - we've got to have an organisation structure that goes with it.*
4. How is the School's organisational structure linked to the church's organisational structure? Organogram. Why this structure?
- *It's linked with the church completely...our church manual...gives the structure of the church...the church leadership...with an organogram and...its laid down in words.*
 - *The Dean is...in control of the Training College but he is part of the leadership of the church.*
5. What planning preceded the establishment of the School? Meetings, agendas, minutes and action plans, etc.
- We did some research and put a small curriculum together that had established material available, then personally resourced students to enrol for the first one year basic Christian course.*

6. What planning followed the establishment of the School? Meetings, agendas, minutes and action plans, etc.

- *We've got a record of all the students...(for) the past three years.*
- *(Planning sessions, minutes of meetings?) No, we still don't do it, it's done on a more informal basis, we simply say that's what we want to do and Bob does it.*
- *We all make personal notes but we don't have a structured meeting.*
- *We sit down and go through our ideas after we have waited on the Lord...until consensus is reached.*
- *We've got written down what we want to achieve in the Training College as part of the vision of the church.*
- *The goals...for 1996 are already summarised...it's in the curriculum.*

7. What were the high points (or achievements) and low points in the School's history to date? Why?

- *(Highpoints) Seeing students involved...seeing students respond.*
- *1995 was...an achieving year.*
- *300 students.*
- *(Lowpoints) We didn't finish with 300 students...we are down to about 230. We follow-up...some people just drop out for personal reasons...various excuses.*
- *The white folk just don't appreciate all the blessings they have (ie,... free training, quality lectures, lecturers...the Truth being preached), whereas the black students are far more diligent, hungry and appreciative of being at the...college. Many of the whites are just not willing to apply themselves...make an effort.*

The Original Context (or Environment) within which the Adult, Christian Religious Education was given :

1. Where was the School first located? Why?

- *In a single garage in Dawn Park (Boksburg).*

2. Has the School's location changed since its establishment? If yes, why?

- *It went from there to a nursery school (Sunward Park), then to a high school (in Freeway Park) as the church grew...they gave us two classrooms...(for a) one-year (programme)...only when Bob came (did) it become two years (ie.,..., basic and advanced) at the church.*
- *We moved to the church after the high school.*

The Practical Side of Adult, Christian Religious Education :

Needs Analysis

1. How were the original learner needs identified?

- *As the Pastor I just feel that there are certain issues that a Christian should know so we determine a curriculum just based on that.*
- *Obviously we hear what the students' questions are...(but) we determine what we feel is more important.*

2. What specific learning needs, community issues or problems first indicated a need for an adult, Christian religious education course or programme?

- * **Learning needs?**
- *People want(ed) to know more about God.*
- * **Community issues or problems?**
- *People coming to church and not actually participating in the service or actually going out and doing things so they obviously needed training - if you ask them (they say)... "I don't know enough" (eg.,..., about witnessing).*

Curricula, Courses and Programmes

1. What content area(s) did the original curricula emphasize? (for example, The Bible, Theology, Church History and/or social concerns, etc.?) Why?
 - *God's divine healing...you need to know about God's divine healing...(it's) available all the time...(just) trust God...know about faith...know about prayer.*
 - *Gifts of the Spirit...Spiritual authority.*
 - *Motivational gifts.*
 - *Where they fit into the body of Christ.*

2. What courses or programmes did the original curricula contain? Why?
 - *Very basic (courses)...faith, prayer, righteousness, baptism in water, baptism in the Holy Spirit, financial prosperity.*

3. Were the courses or programmes purchased or developed by the School? Why?
 - *They were based on courses...from Kenneth Copeland's Ministries.*

4. What was the most popular course or programme when the School opened? Why?
 - *Spiritual warfare and financial prosperity.*
 - *(Why?) People want to know what is happening in the realm of the Spirit...what's the devil up to and demon spirits, and what God is up to and (the) angels.*
 - *What God has to say about finances.*

5. What is now the most popular course or programme? Why?
 - *Still! those two.*

6. Have the course curricula or courses changed since the School was established? If yes, why and how?
 - *Yes its changed.*

- *(Why?) A person needs to know, have a well rounded knowledge. We've added...the Book of James, the present day ministry of Jesus Christ, motivational gifts, Christ in the Tabernacle...those might seem unrelated but they are necessary to give a deeper understanding of divine healing because...it started even before Christ - it was foundational to the Old Testament.*
- *It's grown...giving a broader base to the foundation of divine healing.*
- *We've introduced...Hebrews, Romans, Ephesians...your past...present and...your future.*

Teaching Methodologies/Approaches

1. What teaching methodologies/approaches were originally used? Why?
 - *Lecture and teaching. It was either depending on who it was.*
 - *(Why?) I teach and minister more, Ruth, my wife, teaches and...lectures.*
2. Have the teaching methodologies/approaches changed since the School was established? If yes, why and how?
 - *We haven't changed our approach but I have changed...I have grown...in my effectiveness...in the beginning I would just pump out (information)...and the students didn't absorb it. So now I cut down the information and increase the absorption of it...by going through examples...spending more time on say the six major points and then take each point from several different views so that the person understands one point fully...actual grasps it right there in the lecture.*

Evaluation

1. How, and by whom, was the effectiveness following evaluated when the School was originally established :
 - * *The School? (What? - achieving its mission and aims?)*
 - *That was much easier because we had twenty-five students and we spoke to each student...it was much more personal.*

- * The principal? (What? - key result areas, duties, tasks?)
- *No we didn't... (evaluate myself).*

- * The teachers? What?
- *Very little (evaluation) we just based it on how well they were received by the students.*

- * The administrators? What?
- *No (administrator)...at that time.*

- * The teaching/learning process? What?
- *No very little (evaluation).*

- * The courses or programmes (What? - design and content?)
- *No (evaluation)...we took them (ie....., the Kenneth Copeland courses) at face value.*

- * Student moral learning and their "spiritual response" to that learning?
- *That is the thing we just home in on all the time...by personally talking to the people and being with them. We spent a lot more time with them.*

- * Classroom design and layout?
- *Rows of chairs.*
- *(Why?) Just creating an atmosphere of learning.*

2. Has the evaluation process for any of the above changed since the School was established? If yes, why and how?

- *Yes, I don't get involved with that too much now...the Dean does that (he looks at the effectiveness of the School).*
- *I've got him (the Dean) under the spotlight.*
- *(Evaluating yourself as the principal) - I ask my wife.*
- *We don't have an evaluation form - its just self-evaluation, I just evaluate myself. I go through the subject after I've lectured it. I teach all the time from the book as well get(ting) some of the materials...I evaluate and say: "No...". I continue to re-evaluate what I'm doing based on other men of God as well, my resource material...what I pick up from other men of God...ask them questions...they ask me questions. So I evaluate myself and say: "Oops!"...and change the material so that it can become more sound...(not) taking a principle out of context...add another example...(so that it is not misconstrued).*
- *From time-to-time I sit in on a lecture and evaluate what they are saying. I look through the material...to pick up any statements that are maybe incorrect or I feel uncomfortable with (and)...take it out if it's too controversial...(and) teach what we know.*
- *I listen to the students; talk to a few students; hear what they say.*
- *I ask Bob (ie.,.,., the Dean) but not in a formal setting...: "How did your lecture go?"*

The Original Programme Schedule

1. What was the School's original programme schedule? (Courses, dates, times and length of curricula.)
 - *Weekly...two nights a week...in the week...Tuesday and Wednesday.*
 - *7pm till 9pm...2 hours.*
 - *2 lecturers.*
 - *1 full year.*

2. How was the School originally advertised?
 - *We advertised in the local newspaper and...mainly word-of-mouth.*

3. Has the following changed since the School was established? If yes, how and why?
 - * Programme/course schedule?
 - *(Yes, from 1 to 2 years.)*

 - * Method of advertising it?
 - *Word-of-mouth.*
 - *Advertising in the local newspapers so we are advertising (in) a broader sphere, not only in the local newspapers...newspapers of other cities.*
 - *We send out newsletters to...visitors (and) letters to other pastors.*

The Original Participants

Voluntarism

1. What part, if any, did voluntarism play in the establishment of the School?
 - *Totally (everyone was a volunteer).*
 - *The only honorarium we paid...we just felt that we would like to bless that person...it wasn't a salary.*

Learners

1. How were the original students motivated to attend the School?
 - *We basically said to them: "If you want to know more about God's Word, that's the place to be."*

2. How many students did the School open with?
 - *25 students.*

3. What study fees, if any, were paid by first group of students? Why?
 - R25 after R300.
 - (Why?) To cover the costs of the materials...we didn't make a profit out of it.
4. How are the fees (if applicable) determined?
 - To cover the costs of the materials.

Educators (Teachers/Lecturers)

1. Who were the original teaching staff? (Biographical details - School records)
 - (The pastor, his wife and another lay pastor.)
2. How were they recruited or motivated to join the School?
 - (The lay pastor was recruited) based on a personal relationship.

Administrative Staff

1. Who were the original administrative staff? (Biographical details - School records)
 - No original administrative staff...my wife and myself did the admin work.
2. How were they recruited or motivated to join the School?
 - Not applicable.

Leadership/Community

1. Who was involved in the establishment of the School? (Biographical details - School records)
 - The pastor. (Refer to Appendix I for biographical details.)

2. What part, if any, did the following groups play in the establishment of the School?:

* Church hierarchy (or leadership). Why?

- *No(ne).*

* Church community. Why?

- *No(ne).*

* Local neighbourhood community? Why?

- *No(ne).*

* Other organisations, groups or individuals? Why?

- *No(ne).*

2. THE THEORY UNDERPINNING THE BIBLE SCHOOL'S APPROACH TO ADULT, CHRISTIAN RELIGIOUS EDUCATION

1. What is the School's (religious/philosophical) view of :

* Man

- *Man is a sinner...and needs repentance.*

- *We view man without God, separated from Him as a sinner and then coming to know God and being cleansed and then born again and starting a new life.*

* Adulthood

- *When a person becomes self-governing, accountable and responsible for their own actions.*

- *When they live without outer constraints but live from the guidance of the Lord from within their lives.*

- *We don't determine that (ie.,..., adulthood) as an age because I believe adulthood is any person whether they are sixteen, twelve, thirty or forty because some old men behave like two-year olds and some two-year olds behave like adults.*
- *Adulthood and maturity I class as almost the same because that's when the person becomes, not self-governing and accountable for their actions, they become responsible for themselves...and their actions...taking on responsibility.*

* Religion

- *We don't have a religion in the sense of pure religion because religion is classed as a set of basic religious beliefs, or its a belief system and we say we don't have a belief system. We try to portray the relationship with...God and with one another, that is based on the principles of God, as commands of God...The Bible (not some sort of canon as used by, for example, the Catholics) is, remains, the commands to live by.*

* Christianity

- *Christianity is when a person has a personal relationship with God and lives by God's instructions for his life, based on faith and belief in the Word of God which is going to be the governing factor.*
- *Religion is...90%...man-made...where the church governs the life of the individual instead of God governing the life.*
- *We see Christianity as following Christ but under the delegated authority that is given in the structure that He gave of Apostles, prophets and evangelists. So it's a submission to those men but its not a submission to a church system.*
- *Religion...has been created out of the Bible but it's a man-made system and we stay away from that man-made system. But we have relationship with God, relationship with one another, and those relationships are governed by the Word of God in the principles of life. So that's religion versus Christianity.*

* Education

- *We try to impart that which is relevant to relationship, not with: "I shall do this, or I shall not do that." So it's not law...orientated, it's a relationship.*
- *So our education thrust is to bring the understanding of the Bible in relation to the previous statement with Christianity.*
- *So we educate people in the Children's Church, people in the Youth...they are all reaching adulthood, not from the point of years, but maturity, from a point of knowing how to behave wisely with the knowledge...an understanding of God...Without an understanding of God people perish.*
- *Our main thrust of education is to give people as broad a base and understanding as possible about who God is, how He functions, who we are and how He created us to function...that is the kernel of our education.*
- *To try and get the person to move away from the...(world system) because the world system bases everything on just pure knowledge, so if I have a degree...money I am successful. If I follow the belief systems of the world, my self-worth comes from either having money, power, position,...influence and...sex. We are trying to get the learner away from that and say: "Your value doesn't come from what you have, it comes from who you are."*

* The learner

- *Someone who has entered into a relationship with God, who has come to understand Christianity but who has a lack of the understanding of that, and we're wanting to take someone who is willing to take that road and walk on.*
- *One who says: "I really see there is a better way of living",...we want to work with a learner who wants to go in that direction.*
- *The thrust of the college is...specifically to train people who have come into Christianity and to mature...(them). We want to see them, not only just having a good relationship with God, but actually equip them, that's the other main thrust...equip the person with the right tools in order to do the job that they're*

designed and called of God to do, to fulfil, to equip them so that they can sufficiently understand what God's purpose and will is for their specific life and then have the tools available...given to them so they can begin to use those tools. Tools in the sense of the knowledge of the principles...of prayer...faith...God's will concerning healing...concerning the experience that the disciples had, trials and tribulations - those are equipping tools...our curriculum...its equipping those people to actually perform the will of God.

2. In what ways do these views influence the School's approach to adult education?

(No data supplied even on follow up with the Pastor.)

3. What does the School consider to be the similarities, if any, between adult, religious education and adult, Christian religious education?

- *Similarities...the Bible is used as a reference point. The difference is they base it on a knowledge of the Bible versus a knowledge of God.*
- *The religious education definitely hinges about a discussion on the theological side of the Bible and its validity is always or many times questioned and its, the (relationship) to Islam...The students...just do theory on the Bible and then the Bible and what Paul says is compared to Islam.*
- *We preach...the only truth is the Bible...they teach all-roads-lead-to-God kind of thing.*
- *We teach the Bible is written for us to see how other men learnt how to obey God and live out that relationship with God. The Bible was not given for us to memorise as such as a parrot...It's a guide in our walk with God. The Bible is written so that we could look and see how Paul...John...Jesus...(the) prophets actually had a relationship with God and what was written, was their experiences in...relating to God.*

- *(In) religious education they say you need to know the writer, the age he was, the exact cities he went to, etc. -Those are side issues...their main thrust, our main thrust is...the relationship between man and God.*
4. Which writers on adult, Christian religious education have influenced the way the School is run?
- *Kenneth Hagan...from Tulsa, Oklahoma in the United States - he is a preacher and...the founder of Rhema (Bible Ministries).*
 - *E.W. Kenian.*
 - *Kenneth Copeland of Kenneth Copeland Ministries also in America, he is very influential, most definitely.*
 - *(Subjects they cover include)...the prosperity message, faith, prayer...trials and tribulations, divine healing, the present-day ministry of Jesus Christ, praise and worship.*
 - *(Their writing is)...more on ministry than (on) adult education.*
 - *No (writer influenced me specifically on education processes).*
5. What theory of adult, Christian religious education guides or informs the School's teaching practice (that is, the School's actions and decision)?
- *There is none (ie.,..., no masterplan) from a Christian religious education (point-of-view).*
 - *(Master plan to guide this school) is...to take a person if he doesn't know much about God to a point where he knows about God and is equipped with those tools and then can actually go out and do the job...doing the will of God...(it's) clearly defined in the Bible.*
 - *So our aim, our theory which governs us is what God says we ought to do and that is to apprentice someone...they understudy...and (are) involved...given tools and skills to...do the job. We train people in the same manner to be disciples of Jesus (...to be a server, to be a minister, to be an eye, to be an ear) and a disciple and an*

apprentice are very closely linked - almost similar words. So we try and impart that...that they can perpetuate...Christianity...for the next generation.

- *In the back of my mind I want to raise up this generation, these people, to perpetuate the principles in the Bible to their generation and to their children and to their children's children.*
- *Our masterplan is in the Bible.*

6. Does the School differentiate between the roles of God, the Holy Spirit and Christ in the education process. If yes, in what ways are the roles differentiated?

* God

- *Yes (we differentiate between Their roles).*
- *God is minister to the people as Father...of all.*
- *He is the focal figure, we serve God...Christ...and...the Holy Spirit as one God, but they are three distinct persons.*
- *God is God...the overall Administrator...overall...in control.*
- *He is...governing what is happening and He tells the Holy Spirit...who tells us.*

* The Holy Spirit

- *The Holy Spirit is the...Spirit of Christ.*
- *(In the education process) the Holy Spirit's role is the most active role, because the Bible says the Holy Spirit is given to man, now, to walk with us as Christ, the Son of God, walked with His disciples physically, and spiritually. We have the Holy Spirit who comes to dwell within us.*
- *(He) fulfils the role of teacher, comforter and guide.*
- *(He) can be all over at the same time.*
- *The Holy Spirit is taking Christ's place (because Christ sent Him).*

* Christ

- *Christ is the Son.*

- *Christ is the mediator.*
- *He sent the Holy Spirit to continue His work.*

7. In what ways does God, the Holy Spirit and Christ influence the education process?

- *The Holy Spirit is present, so He plays probably the major role in the interaction.*
- *(We must) learn...to listen to Him because (He)...would actually get you to talk about something which is not...what you wanted to lecture on (ie.,... not in the curriculum) and you cover that another time...its called the anointing factor - the Holy Spirit's presence in transmitting life. In the lectures we don't want to just transmit information, we want to transmit life...we focus on...what it is that we feel that particular time the Holy Spirit wants to say.*
- *The Holy Spirit gives to us what He (Christ) is ultimately saying - what Christ and what God is ultimately saying...wanting to be released.*
- *God and Christ are in that capacity (ie.,... administrative role).*

3. THE NATURE OF ADULT, CHRISTIAN RELIGIOUS EDUCATION

1. What is the church's current understanding of :

- * *A (local) Church Bible School - its nature and characteristics?*
- *One that is relevant to the issues of the day...day-to-day living...It is relevant because what is taught helps (them)...in their daily walk.*
- *(Other characteristics?) I wouldn't know.*
- * *Adult, Christian religious education - its nature and characteristics?*
- *I can't answer this.*

2. Given this view of adult, Christian religious education, does the School offer adult, Christian religious education?

- *Yes.*

3. What issues and themes does the School's education focus on? Why?

- *We do try to vary the themes so its not only relationships. (Refer to the curricula in Appendix N.)*
- *(Why?) Because you have to have something historical - an understanding of a particular book, who the author was...*
- *(Other issues and themes) leadership, ministry gifts, the Second Coming, things...we feel (are) the most relevant - functional things...themes based on a very down-to-earth lifestyle that you need to live your life...our themes are very practical orientated.*
- *We wouldn't teach maths...we're not interested in that...you leave that to someone else.*
- *All our themes are mainly day-to-day living.*
- *(Other issues)...Holy Spirit, baptism in the Holy Spirit, baptism in water, the infilling of the Holy Spirit.*
- *Social issues like abortion, apartheid...*
- *(Why?) (Because) the religious education system did not teach the truth about apartheid, apartheid is totally contrary to God's Word...We've got to teach people that in God, God doesn't view people any different from skin colour.*
- *(Other issues) drugs, alcohol, crime, life styles in the world.*
- *(Why?) (Because) they are ungodly.*

4. What specific values and philosophy underpins the School's approach to education?

- *The values are simply that which are in the Word of God - uncompromised.*
(Examples) - Love thy neighbour as thyself, treat every man with dignity, there are so many...the ten commandments can summarise it pretty accurately...every person is valuable and precious in the sight of God..., we are compassionate towards people, we see (all) people as valuable and important, no matter who they are or what status in life they have...rich or poor.

5. Given the following dilemmas and issues in adult, Christian religious education, on what does the School focus? :

- * On learner needs or on curriculum/course needs? Why?
 - *(On) the learner needs.*
 - *(Why?) There's nobody teaching them (what they need to know).*
 - *(Identify learner needs by)...listen(ing) to where the person is...You have to look at the society and identify the problem areas the people face and then, with the help of God, pinpoint the real root cause of the issue...the underlying needs and then create the curriculum that will fulfil those (needs)...That is why...our curriculum is changing...Some things will never change...some things need to be added...other things need to be left out because otherwise you'll become irrelevant.*

- * On curriculum/course content or on teaching method? Why?
 - *(We focus) on the programme content...that's vital.*
 - *(Why?) Because the teaching method - you could use a classroom...question/answer. The course content...(is) going to meet their need, ultimately.*

- * On a narrow-based approach or a broad-based approach to curriculum/course content? Why?
 - *(No data supplied even on this - check up with the Pastor.)*

- * On learner participation in course development and/or selection or on staff only participation? Why?
 - *Staff participation.*
 - *The learner participates...not active participation - The staff...try...to identify in that person...(his) lacks...a weak area...and bring about a programme or...course to meet that need.*
 - *(Students sitting in on course development?) No.*

6. Given the following four theoretical approaches to religious education (highlighted by Harold Burgess), out of which theoretical approach has your approach to Christian (religious) education grown? :

	Approach 1	Approach 2	Approach 3	Approach 4
<i>Aim</i>	Communicating of a divine message.	Working construct radi ed in present social issues.	Teaching the truth about God so that persons accept Jesus Christ as Lord and live lives of discipleship within the Christian Community.	Living a life characterised by love and service to both God and persons.
<i>Content</i>	An authoritative, biblically and theoretically founded message (lecture/preaching).	All of life's possible experiences as they are enriched, interpreted, and controlled in terms of purposes in harmony with the Christian ideal.	Exploration of the "truth-about-God-in relation-to-man" so that faith content and present experience interrelate.	Religion is the substantive content; instructional practice is the structural content.
<i>Teacher</i>	Agent who transmits the Christian message.	One who guides growing students into meaningful group experience as together they work for the creation of a new world.	One who represents the whole church and is used by God in the revelational active process of religious education.	A professional specialist who is able to facilitate religious learning.
<i>Student</i>	Recipient of an authoritative divinely ordained, salvific message.	A product of evolution with the potential to develop the higher tendencies and to participate fully in the "democracy of God".	A child of God and a sinner; a person of worth who is capable of relating with God and others, and of choosing to live a life of love. Take cognizance of developmental knowledge as it relates to learning.	A whole self and is at the center of the pedagogical act.
<i>Environment</i>	Not integral to religious educational theory; may involve home, school, parish church; apart from the "world".	Significant but largely uncontrollable factor involving all life and all existence.	Holy Spirit as the determinative environmental factor relative to religious education.	Critical component of religious education; a deliberately structured environment to facilitate personal living encounter between learner and Jesus.
<i>Evaluation</i>	Demonstrable student learning outcomes may not follow immediately. Teacher and content of lesson are focus of evaluation.	The "dollar and person costs" as determined by measuring, evaluating, and testing.	The discovery of what is happening in individual lives reflects Christian truth; day-to-day evaluation of student learning outcomes not crucial.	Behavioural objectives evaluated using scientific evidence which is positive and on-going to assist students in attaining desired goals are assigned a vital role.

Table 1 : Developed by Vogel, L.J. (1984) to summarise the work of Burgess, H.W. (1975) : An Invitation to Religious Education, in Vogel, L.J.(1984) : The Religious Education of Older Adults, Birmingham : Religious Education Press, 80 - 82.

- Approach 1 (ie., the Traditional Theological Theoretical Approach) with Approach 3 (ie., the Contemporary Theological Theoretical Approach) - some areas (or aspects).

7. Given the following five contemporary approaches to Christian (religious) education highlighted by Jack L. Seymour, which contemporary approach best describes the type of Christian religious education that you subscribe to :

	Approach 1	Approach 2	Approach 3	Approach 4	Approach 5
<i>Goals</i>	to transmit Christian religion (understandings and practice)	to build the congregation into a community where persons can encounter the faith and learn its life-style	to enable persons to grow in faith to spiritual maturity	to transform the church and persons for liberation and humanization	to connect Christian perspectives and practices with contemporary experiences
<i>View of Teacher</i>	structure of a learning environment	priest for the community	spiritual director or sponsor	colleague	guide
<i>View of Learner</i>	learner with developmental and personal needs and interests	person struggling to identify with the Christian community; congregation seeking to be faithful	person moving through stages of development to maturity	both "Christian" persons and groups	person seeking to interpret Christianity and experience
<i>Content</i>	Christian religion	Christian community's faith and life-style	Christian faith	critical reflection on life-style in light of Christian faith	Christian story and present experience
<i>Settings for Learning</i>	primarily formal educational settings	community of faith	person's total life	places where Christians are involved in the world	person's total life
<i>Curriculum</i>	teacher structures the learning environment to enable the learner to acquire Christian religion	priest enables congregation to seek to be faithful and exposes "catechumens" to learning points in the community of faith	spiritual director nurtures a person through significant life crises to grow in faith	persons dialogue about their lives so as to bring to awareness structures of power, alternatives for society, and actions for transformation	guide helps persons understand the meaning of experience in relation to the Christian story

Table 2 : Adapted from Seymour, J.L. and Miller, D.E. (1982) : Contemporary Approaches to Christian Education, in Vogel, L.J. (1984) The Religious Education of Older Adults, Birmingham : Religious Education Press, 83-84.

- *Approach 3 (ie., the Spiritual Development Approach) with one or two (aspects) from Approach 2 (ie., the Faith Community Approach).*

8. In what ways is the School's approach congruent with the overall aims and orientations of the church and its sub-groups (eg.,.,. the choir, the cell groups, etc.)?

- *We try to have them all congruent.*
- *So everything we do (ie.,.,., the church, the school, the dramatic groups, the cell groups or the praise and worship team), to put it in a nutshell, is evangelism orientated: to reach out to others...(to) winning the lost.*
- *We (all groups) equip (their members) to reach out to the lost...but he must first be mature so that the child does not try to teach someone who knows more about the Lord...The person must (also) develop character so that they can know and express Christ. (These) are the main thrust(s) - (for all groups in the church).*

4. THE PURPOSE OF ADULT, CHRISTIAN RELIGIOUS EDUCATION

Church

1. Why is the church involved in adult, Christian religious education?

- *(Because) people need to be educated, there is a lack of knowledge of the Bible - that sums it up.*
- *We feel that that (ie.,.,., a good knowledge of the Bible) is the foundation for living...God...our Creator's...rule book to live by...the rule book by which I gauge my life...the parameters...(for) my life.*

2. What other reasons are there for providing this type of education?

- *It gives the opportunity for people to develop their ministry...to teach...to preach...to develop their skills in teaching and studying the Word of God, further themselves, so it deepens their knowledge of the Word - those who have a specific call on their life.*

School

1. What specific needs does the school meet? How?

* Learner needs?

- *We supply them with books...material they can read.*
- *We impart the knowledge and the guidance on those specific topics - in the curriculum.*

* Staff needs?

- *We pay them a salary.*
- *At the moment we are a little bit short-staffed...(we need) another staff member.*
- *Upgraded computers.*
- *Resource material.*
- *Admin equipment to be able to produce manuals - monitor the growth of the learner.*
- *We have times together to talk about what their needs are or what I believe needs to be done.*
- *More office space...bigger admin area.*
- *Personal needs (are)...taken care of in the church.*

* Church needs?

- *(The) students will be used in...training other young people that come to the church. They'll be used as care group leaders/cell group leaders and, depending on their attitude, be used as helpers in the church.*

* Local community needs?

- *No(ne) not from a physical point-of-view.*
- *(The school) helps (meet) the needs of the community but in a Gospel sense...the (students) get involved in the local community by just spreading the Gospel...through family, friends and in the workplace.*

2. How does the School know that it is meeting these needs?

- *We don't, except through testimony, through the results...we don't monitor those results...but we've seen students who've made the difference.*

3. What additional needs should the school be meeting? Why?

* Learner needs?

- *Student...transport needs.*
- *We've settled the financial crisis...we have made the training college free of charge...(there's) just enrolment (fees of R30).*
- *Greater communication between...myself and the learner...(between) the Dean and the individual learner but that's very difficult having a lot of students.*
- *A time of getting to know one another...a fellows' day...on a Saturday.*

* Staff needs?

- *I don't think they have additional needs.*

* Church needs?

- *That (the students) do actually become active in the church, so that the input is not wasted.*

* Local community needs?

- *The student needs to actually go into the community and get more involved...I believe the student (not the school) is called to do that.*
- *So the learner should get involved in the local school PTA, Government bodies...not in politics but...in the community, servicing the old age homes, etc.*

4. What should the School do to meet these needs?

- *We have to strategise over that one...have a staff meeting.*

Prioritise what those needs are and then make a decision if we are going to do them or not and put some steps down.

- *(A) fellowship day...stands out...we need to actually increase the community amongst the students...because they don't get to know one another...*

5. What is the School's current :

* Vision?

- *To increase.*
- *To have a third year...we'll focus on specific mission skills...evangelise...practical ministry.*
- *We see the three years running concurrently.*
- *Sunday evenings will remain the same.*
- *I'm trusting for 300 students...on average...that's what we can accommodate.*

* Mission?

- *We're wanting to rekindle that person (who has grown cold) into the Word.*
- *And those who don't know about the Bible...(who don't know) what's in the Bible.*
- *Our mission is to give them basic doctrine.*

* Aims and objectives?

- *(To) hold...a small crusade (every month) in the church...we advertise...(the school) from the pulpit...to...those people who come to (the) crusades from outside the church. (These events)...without being totally worldly (are)...a draw card. (They have provide the school) with 130 odd students.*
- *To increase the numbers.*
- *To upgrade our manuals...(to) clean the manuals...to reduce waffle or repetitiveness.*
- *(To) clarify which lecturers are...the most successful.*
- *(To) gauge the students' progress...(to) monitor enrolments...versus where they are at...on computer.*

- *To fill the training college to its maximum capacity - 300. We can accommodate 320...its running at about 270 (students now).*
6. What specific strategies and tactics does the School employ to achieve its vision, mission, and aims and objectives?
- *To advertise in the two Christian magazines : Christian Living Today and, Joy.*
 - *To, through our cell leaders, encourage...those people...(who) don't know the Bible...to come to the training college.*
 - *(To) critique...their lectures, their performance...the material...(by) sitting in their lectures. (I look at) the person's personality...can (he) communicate the Gospel effectively...are they able to teach (as opposed to preaching).*
 - *(To) look at people that have a more academic approach without being dry.*
 - *(To look at) their presentation of the lectures...its nice to use multi-media...overheads, video inserts...(and) diagrams...it makes it all more interesting.*
 - *(To) assess each manual for each subject...on-going update(s)...(using) the computers. We want to change...not the content but the way it's presented, maybe add some colour.*
7. How are the community needs of the staff and students addressed?
- *I suppose you would say by accident...(it's) difficult.*
 - *We don't specifically sit down with the students and staff...it's informal.*
8. How are the organisational needs of the School addressed?
- *I leave that to the Dean, that's why he's here.*
 - *I simply communicate to him (the Dean)...on a weekly or daily basis...and then it's his responsibility to make sure that the secretary, the other lecturers are notified.*
 - *I don't talk to the lecturers that much.*
 - *(Setting up the school's organisation) I did that...I spoke to the Dean and then (he)...brought the proposals and I laid down what I believe is the way I would like to*

see it (for example)...(the) criteria for registration,...that they must be born again, where they fellowship, they need their Pastor's consent.

- *I also suggest those people (the lecturers) and he (the Dean) sees to their availability or not.*
- *The computer system...(is used to keep) the student records.*
- *We pay them (the lecturers) an honorarium gauged by how many lectures they do...I can't remember what the figure is now...a fair and just figure...per lecture.*

9. How does the School create a learning community?

- *By the structure...we have a bell to start off the lectures, we try to present it in a learning environment.*
- *We coach them to take notes...to broaden (the given) lecture skeleton.*
- *We (sometimes) give homework...read chapter so and so (for)...next week...ask (them to) write down any questions that they have on a particular subject.*
- *The discipline...they must register...when they come in...their responsibility to sign in and out...(to) wear their (name) tags...(to) differentiate between those who are just visiting and the students.*

10. What are the current high points (or achievements) and low points in the School?

- *(High points) (The) good response to training this year...a good turnout.*
- *There is a fresh atmosphere, people are really wanting to learn...people that are serious about learning.*
- *We are presenting a strong...clearly defined Word...it's not watered down lectures...we are really homing in on the lives of people.*
- *We have seen tremendous changes in people's lives...people living together...marry...people involved in care groups...in missions.*
- *(Low points) Last year was a bit of a low point, towards the end of last year we...lost a lot of people - we're still trying to figure out why...(sometimes its because of the) challenge the Word is presenting...some people don't want to change.*

- *Sometimes when lecturers don't stick to the subject...or waffle...that's a waste of time.*

5. THE CONTEXT (OR ENVIRONMENT) WITHIN WHICH THE ADULT, CHRISTIAN RELIGIOUS EDUCATION IS GIVEN

1. Where is the School (physically) located? Why?

- *(At the church in Freeway Park, Boksburg) because that's where the Church is...the school didn't have a choice, really.*

2. What is the church's view on providing adult, Christian religious education at places other than at the church (for example, at a local School, hostel or hospital, etc.)? Why?

- *We've had it at a local school...it's too difficult, it's a hired situation, students feel alienated...like an addendum on a thing, not really feeling part of it.*
- *I would not say that it's ideal.*
- *At a hostel I wouldn't know.*
- *It doesn't have to be at the church but it needs to be in a place that is clearly defined as its own autonomous place...you need that part of the building permanently and you don't have other people using it all the time because it creates the unfamiliar effect like you're not permanent there.*

3. What alternative places are suitable for this type of education? Why?

- *Hire(d) space in an office complex...on ground level...easy access.*
- *In a business community, like central Boksburg...because then you'd get a lot of passing trade, a lot of people passing, so it will be very well known as Christian education...a more public place.*

4. In what ways does the School (and its classrooms) meet :
- * The general requirements of adult education
 - *No children are allowed in the auditorium, because that's distracting...the children are taken care of in another venue.*
 - *(We) trust that they will behave like adults.*
 - * The specific requirements of adult, Christian religious education?
 - *No, we don't have anything, the person wouldn't know the difference (ie....., between our classrooms and any other classrooms).*
 - *(The classrooms) Just the basic requirements - the person needs a place to sit...chairs with a fold out desk (are) too costly at the moment.*
5. What are the shortcomings, if any, in the School's :
- * (Physical) Location?
 - *We're too far from where they (the township people) stay...Dedusa, Vosloorus, etc...that's probably the main reason why a lot of people don't come.*
 - *The affluent sector (has) transport...so we have (White) people coming from Springs, Alberton.*
 - *On Sundays the (Black) taxis don't operate efficiently...we'd like to get a bus.*
 - * Classroom layout?
 - *The second year (classroom) is...a bit tight...a bit small...a bit stuffy...but it's adequate.*
6. Within what context does the adult, Christian religious education take place (for example, within a social, cultural, community or social-cultural context or within a context in which faith can be awakened, supported and challenged?) Why?
- *A community context...it's a community of believers...it's not awakening faith because they're already awake.*

- *A community context because everybody knows they belong to that community of Believers.*
- *We have a lot of people from a lot of other churches, so it's in the context of we're the family of God, not Christian Life Ministries Bible School, no matter what church, you've come to study.*

7. Briefly describe this context.

- *Multi-racial.*
- *One purpose...to study...the Word.*
- *Context of: "I want to find out more about God so that I can go and represent God."*
- *Definitely a family feel where everybody belongs to one another...everybody talks to one another and everybody knows one another.*
- *There is an openness, a context of liberty.*
- *A very flowing atmosphere, very informal...people move around.*
- *(The) emphasis here is for them to study and not to socialise.*

8. How does the School create, or contribute towards creating, this context?

- *We just encourage them (the students) to talk with one another.*
- *There's no firm action that we take to encourage that (context), we're allowing it to happen.*
- *We encourage them to mix...and talk...not just socially (but)...about what they study.*
- *There's no fixed plan when it comes to that (ie.,..., to creating a particular context)..*

9. Within what context should this education take place (for example, within a Church, sacred place or Christian relationship/community context)? Why?

- *It should take place in (a) community (context).*
- *(Why?) The reason that people feel free to come in community with others is because we promote the Kingdom of God as the context.*

- *We want to help everybody in the Kingdom of God...that's why people can come and not feel threatened...that's why there is so much liberty of expression.*
- *We're not saying you have to come to this training college and you have to come to this church. You can come to the training college and learn about the kingdom of God.*

10. How should the School create, or contribute towards creating, the right context for adult, Christian religious education?

- *I'm happy with the way it is.*
- *I wouldn't want to change anything except to increase the students.*

6. THE PRACTICAL SIDE OF ADULT, CHRISTIAN RELIGIOUS EDUCATION

Needs Analysis

1. How are learner needs identified?

- *I don't identify them particularly...personally.*
- *The only way is through communicating with people...at different levels to find out what their needs are.*
- *Verbal communication...counselling, sharing with people.*
- *(We) transfer some of those needs, not all (into our courses).*

2. What specific needs, issues or problems indicate that there is a need for an adult, Christian religious education course or programme?:

* *Learning needs/community issues or problems?*

- *We look...at the media,...gauge what is happening in the community...the openness of pornography...the abuse of women...gender discrimination...the violence, etc...so we teach on family values...We take the Word of God and preach what God says*

concerning that...so we teach the solution of God's words...the condom is not the solution (to so many "birds") and abortion is not the solution...because it's against God's will.

Curricula, Courses and Programmes

1. With regard to the course curricula, what does the School emphasise? :

- * Content or method? Why?
 - *Content is the most important.*
 - *(Why?) Because that's the essence of what we're there for...the method could be (to) preach it, read it...the picture is most important, the frame...is the method and now the frame is probably as important but not as important as the content.*

- * A narrow-based or broad based approach? Why?
 - *It's broad...it covers a broad spectrum.*
 - *(Why?) (Because) I believe you are able to identify with a lot more people.*

- * Teaching or learning? Why?
 - *Hopefully we stimulate learning.*
 - *(Why?) Because then that person will continue to learn...we're not here just to teach, teach, teach, you know, that's boring...we believe learning...(taking the time to dig in the Bible)...is better.*

- * The discussion of ideas, concepts and religious teaching or the discussion of personal values and beliefs? Why?
 - *The discussion of ideas, concepts and religious teaching.*
 - *(Why?) Because at the end of the day we're hoping that they will change their personal belief systems into what that concept is...through the discussion of ideas, concepts and religious teaching.*

- *We don't discuss what their personal values and beliefs are.*
 - *I see that their personal values and beliefs will be challenged to be brought in line with what is a more purer value...a Christian value.*
 - *We don't go to the second one (ie.,..., personal values and beliefs) because everyone has their own point-of-view...to discuss with each student their particular beliefs you know, we'll just get bogged down.*
2. What are the aims of the curricula?
- *1st-year (programme) to hopefully get the person internally ready, so that curriculum is very strongly aimed at changing that person's lifestyle and getting him to a higher level or to a more clearer understanding of what God's precepts or concepts are.*
 - *2nd-year is to begin to put tools in that person's hand, more so to actually do a job.*
3. What courses are currently being offered by the School? Why?
- *(Refer to the courses listed in Appendix N.)*
 - *(Why these courses?) We try to select what we feel are the most important subject for a person in the first year to know, to be changed internally and second year what are the most fundamental tools...the most well used subjects...what we feel is necessary for Christian life...what is necessary for a Christian to live daily life.*
4. What influence do the following have on curricula selection or compilation? Why?
- * **Learner ?**
 - *Zero, he doesn't influence it, only from the point-of-view of what we see the basic needs are...he has no personal influence.*
 - *(Why?) He hasn't asked for anything, so we are offering him something and hopefully we've hit it right and that's what his genuine need is, otherwise he wouldn't come.*
 - *If somebody did that (ie.,..., say: "I'd like a course on this.")...you'd listen but we haven't gone out to look.*

- * Teacher?
- *They have expertise...we try to keep in mind what the expertise of the teachers are, what areas of ministry they prefer, that's why we've chosen those lectures.*
- *When pulling a course together we had to keep in mind what their expertise (was), so they influence the curricula...*

- * School ?
- *The school probably has the greatest influence.*
- *(Why?) It's projecting hopefully what's the vision of the thing...without it being dogmatic it has to say those are the...(important things which must be taught).*

5. Has the course curricula changed since the establishment of the School?

- *I'd have to say yes. We've just increased the subjects.*
- * What prompted the change in curricula? Why?
- *We felt that we were doing too fewer courses - but for that particular time it was fine.*
- * What courses were dropped/content area de-emphasised? Why?
- *No courses were dropped.*
- * What new courses were included/content area emphasised? Why?
- *...family life...leadership and management...the books of the Bible.*
- *(Why?) To give it more depth...more substance.*
- * How were the new courses/content areas selected? (Who was involved?)
- *Myself and my wife (were initially involved), our present team wasn't with us.*

Teachers/Lecturers

1. How does the School support the teachers, and the teaching process during the following stages:
 - * During the course preparation and planning stage?
 - *We give them materials if they need the book or material that the student's going to get, if they haven't got it.*
 - *We try to define the area that they are to stay within and they present it.*
 - * During the course presentation stage?
 - *We often just sit down with them and just talk about if there is any problem area.*
 - *We try to say to them: "That didn't work so well, that's okay".*
 - *We give them guidelines. If they've missed some of the issues that we wanted covered...then we'd say something.*
 - *Generally they are well prepared.*
 - * During the post-course stage?
 - *...No, only financial. You know, support in saying thank-you - as an honorarium for their labours.*
2. What training, if any, does the School provide for the teachers? Why?
 - *The school doesn't provide training for the teachers.*
 - *(Why?) Because we've never thought about it. Those lecturers are usually very skilled in their areas, so we didn't think they'd need the extra training. We've left that's up to them.*
3. If teacher-training is provided :
 - * Where is it provided? Why?
 - *N/A*

* Who conducts it? Why?

- *N/A*

* What qualifications and experience do the teacher-trainers have in the areas of adult education and adult, Christian religious education?

- *N/A*

4. What training does the School intend to provide for its teachers? Why?

- *No it doesn't.*

- *(Why?) From an in-house point of view we're not qualified to train them.*

Teaching Approaches/Methodologies

1. What teaching approaches/methodologies does the School currently use (for example, Shared Praxis - Groome and Value Clarification - Hall and Smith, etc.)? Why?

- *Lecturing and (the) person takes notes.*

- *To stimulate the student it is good to ask questions, but there isn't always time to run through a list of (pre-determined) questions.*

- *(Why the lecture method?) - It's more time-efficient...emphasising content not method. That has its benefits and its drawbacks.*

2. What influence do the following have in selecting the teaching approach/methodology? Why?

* Learner?

- *He's just subjective: "Thou shall sit and listen".*

- *He had very little influence.*

* Teacher?

- *The teacher has the liberty to do it otherwise...We haven't said that the teacher shall only lecture...but most people teach that way.*
 - * School?
 - *The school I suppose, without even specifically saying that we want it (ie.,..., the lecturing) that way, the people just assume it.*
3. Have the teaching approaches/methodologies changed since the establishment of the School?
- *No, they've basically stayed the same.*
 - * What prompted the change in approach/methodology?
 - *We started off with somebody else's material and after each lecture there was homework and there were questions and answers. We dropped that because that was too time-consuming to manage and monitor...(to) go through each student's homework (as the school grew)...it can be done, it just needs a lot more manpower.*
 - * What approach/methodology was dropped? Why?
 - *Homework.*
 - *(Why?) Too time-consuming...(as the school grew).*
 - * What new approach/methodology was adopted? Why?
 - *(Just straight lecturing to cover the course content).*
 - * How was the new approach/methodology integrated into the teaching process?
 - *N/A*

Training Media and Equipment

1. Does the School have a reference library for the teachers and students?
 - *No, not for the students, for the teachers yes - there's a small reference library.*
 - * What books on adult education are there?
 - *That I don't know...no.*
 - * What books on adult, Christian religious education are there?
 - *That I don't know...no.*
2. What training equipment and visual aids does the School provide?
 - *Overhead, screens, projectors, pens, video projector...big screen, LED board-operated from the back of the auditorium from the computer...the scripture references are punched up onto the LED board...on a tube.*
 - *White boards, but they're not well used.*

Evaluation

1. How, and by whom, is the effectiveness of the following evaluated :
 - * The School? (What? - achieving its mission and aims?)
 - *The 'how' is by discussion, the 'whom' is by nobody...the school is not evaluated by nobody.*
 - *(Evaluated) through discussion with the Dean and other lecturers...who are part of the school.*
 - *The school's filling up all the time...we run behind a little bit...we're starting to evaluate now in '96, 95...of how effective we were and make adjustments.*
 - * The principal? (What? - key result areas, duties, tasks?)
 - *I do it myself.*

* The teachers? What?

- *I do the main evaluation by sitting in the classroom and listen to students, they'll tell you very candidly.*
- *Evaluate their effectiveness, if they're well prepared; if their presentation is...the tension is kept; that (the message) is not boring; if sufficient content is covered and if the correct attitude is portrayed...if they're not too teacher orientated...that the lecturer does not come across as teacher-child, that's negative because we've got adults...talking to adults.*

* The administrator? What?

- *His performance...I have to look at the results...if he is keeping the...computerised records all correct.*
- *I sit down with him and go through one student or through the process of administration from time-to-time just to check it.*
- *(I look at)...what's happening financially...the budget...what's it costing.*

* The teaching/learning process? What?

- *We don't evaluate it.*

- * The courses or programmes? (What? - design and content?)
- *The teacher must evaluate that...the content and the design of what they have to put across.*
- *I listen and just try and ensure that that is taking place.*
- *The Dean must also do that with the lecturers.*

- * Classroom design and layout? What?
- *We look at it, it doesn't change much.*
- *We don't evaluate that.*
- *We put them (the chairs) in an arc so that everybody doesn't just face the back of somebody else's head, so that you have eye contact with students across the room, so its not too classy, schoolroom orientated - but more user-friendly orientated.*
- *(Seniors) in rows because we haven't got enough room. We haven't designed the classroom, we're just using the facilities of what we have.*

2. How, and by whom, is student moral learning and their "spiritual response" to that learning evaluated?

- *No (ie.,..., not evaluated).*

3. How does the School assess whether :

- * Student moral learning has taken place? What criteria is used?
- *No. That is so difficult to do (people have free choice.)*

- * A "spiritual response" to their learning has taken place? What criteria is used?
- *No (people have free choice).*

- * Students are "morally competent" at the end of a course or programme? What criteria is used?
- *No (people have free choice).*

7. PROGRAMME SCHEDULING

1. When does the School, in general, decide to present a particular course?
 - *We wait until the end of the year and then (make) an adjustment.*
2. How does the School decide on presenting a particular course? Why?
 - *(When we realise that a particular course is a nice course to add) we add it.*
 - *We're always looking for subjects that are topical or breaking down a big subject into two main areas.*
 - *We are just constantly looking on how to make more information (available) or (to provide) answers to (their) problems.*
3. What holiday breaks are there?
 - *Only in December.*
 - *If a person has their own holiday breaks then they're missing for that one or two weeks.*
 - *With the format that we are using we need to use every week.*
4. How long (on average) is each lesson/lecture? Why?
 - *50 minutes.*
 - *(Why?) 45 minutes is too short and an hour is too long for the students.*
 - *(Each student attends) 2 (lectures per evening - they're there for basically) 2 hours (per week.)*

8. THE PARTICIPANTS

Voluntarism

1. What part does voluntarism play in :

- * Staff motivation?
 - *They do it voluntarily...that's part of their job description but that is voluntary.*
 - *Staff get paid a salary (ie.,..., Ruth - the Pastor's wife and lecturer and Bob, the Dean and the Pastor) but we do it voluntarily because its in the evenings and we put that extra work in voluntarily because its part of our job description we feel, so it's not like extra (pay for it).*
 - *They see it as a call so they do it willingly.*
 - *They also do it (the work) because they want to see the ministry, in general, succeed...those people (students) will contribute in the church, in general, so the staff feel that even though it might be extra time, they are building the training college and the church...*
- * Learner motivation?
 - *They wouldn't be able to afford it (ie.,..., the courses) if it was at a cost, so the cost factor (ie.,..., being free) is important...that's possibly one of the strongest motivators because we're getting a lot of people that wouldn't necessarily come...it doesn't cost anything.*

2. If the staff are volunteers, what motivates them to :

- * Volunteer their services at this School?
 - *Mainly because they are employed by the church.*
- * Remain at this School?
 - *They enjoy doing what they are doing.*
 - *They want to help people to understand the Word.*

- *It's also based on our relationship with one another - we've got good relationships.*
 - *It's not a job, they feel it's a calling of what God's wanting them to do, so they sacrifice...*
3. If you are a volunteer, why did you volunteer your services at **this** School?
- *Not applicable (The Pastor is a founding member of the Church and School and draws a monthly salary.)*
4. Why do the learners, voluntarily attend adult, Christian religious education classes?
- *Most people really realise that they are unequipped to face the pressures of the day...they haven't got answers...they're battling...on an emotional level...financially...to face all the pressures of the society in general...(to)...raise children - family values, etc.*
 - *Deep inside people's hearts they really want to have a healthy relationship with their spouses and children in the society but they see how that's eroded*
 - *People want to improve their life...their lifestyle...that's the strong motivator.*
 - *They...come because they know they need to improve themselves.*

Learners

1. Who are the current learners at this School? (Biographical details - survey forms).
- *(Refer to Appendix I for biographical details.)*
 - *Middle class...middle income to lower income...middle-aged group - 30 to 40 years.*
 - *Most of them are educated people - matric-plus definitely.*
 - *We are very happy because in the normal religious situation we get a bunch of women and we have lots of men, it's well balanced. In fact we've got more men than women.*
 - *Racial grouping - that's across the board. We've got a very equal balance between Black and White, and then interspersed in that is some Coloured and Indian.*
 - *The major group is White with Black being very close in second.*

2. What motivates these learners to attend this particular School?

- *Advertising.*
- *Cost - it's free-of-charge.*
- *We try to treat them (ie.,..., potential students) personally...(with) as much personal contact as possible...with dignity...as an individual...not just as just another student.*
- *We encourage them...we try to get involved in their lives... "Where are you from?...what work do you do?...what are your needs?"*
- *Personal attention.*

3. How does the School attract learners?

- *Advertising...in the local newspaper (least effective)...on pamphlets...(on) banners...in central Boksburg...because (banners) are most penetrating...minimum charge of R25 per week.*
- *Word-of-mouth.*
- *Care groups - a group of Believers who get together during the week. They...find all the new people.*
- *(Through) people who visit the church...from another church...(or who) were not serving in a church - they get followed up. We encourage them straight away to get involved in the training college.*

4. What kind of adults are likely to get involved in adult, Christian religious education classes? Why?

- *Mainly the Black folk - they are really probably the most hungry for knowledge. But in this particular case...they are Christians and they come for Christian education.*
- *The others (the White sector) not maybe as intense but they still want to improve their knowledge.*

5. What do these adult learners have in common?

- *Mainly Christians...they're hungry for a knowledge of God.*

6. Have student numbers :

* Grown? Why?

- *They've grown...inspite of having people leave.*
- *(Why?) Advertising and probably...the results...The quality of the Christian education that we are giving...people are finding out that it is good...compared...to other places.*
- *They say: "We've learn't so much" - that's their bottom line.*

* Declined? Why?

- *2nd year (advanced programme) numbers are slightly down on 1995...there are now about 40 students.*
- *(Why?) No perseverance, commitment - especially on part-time courses.*
- *They feel: "I've accomplished this in a year" (and then leave after their year at the college).*

* Stayed the same? Why?

- *1st year (basic programme) numbers are the same as 1995 - about 200.*
- *(Why?) Because of a big intake.*

7. If the School's student numbers have grown or declined, by how much have they done so?

- *1st year numbers are unchanged (± 200).*
- *2nd year numbers are slightly down (± 40).*

8. How does the School determine the adult, Christian religious education needs, expectations and wants of its :

* Current students?

- *(See earlier comments.)*

- * Potential students?
 - *(See earlier comments.)*
 - *We're offering (them)...that particular curriculum and if they want it it's available, if they don't want it don't come...we can't offer everything.*
9. How does the School get to know its students?
- *That's mainly the Dean's responsibility.*
 - *(As the Pastor) simply by lecturing and before and after the lectures I talk to them...(also) during the break between the two lecturers.*
 - *They are all wearing (name) tags so at least I can talk to them by name.*
 - *I try go say "Hello" to all.*
 - *No social get-together programmes...only at graduation...but probably in the near future.*
10. What specific learner needs, expectations and wants does the School currently satisfy?
- *Mainly knowledge...now they understand the Bible.*
 - *The result of that...they are able to live a different lifestyle. They are now able to live like the Bible - like God expects them to live.*
11. What is currently the most popular course at the School? Why?
- *Spiritual warfare (1st year).*
 - *(Why?) People have a great intrigue for dealing with demons.*
 - *People are most concerned about that.*
 - *Principles of Family Life (2nd year)...my gut feel.*
 - *(Why?) Because we deal with raising children, marriage, sex in marriage...finance in marriage...generate so many questions.*

12. What specific learner needs, expectations and wants does the School not satisfy?
Why?
- *Quite a few.*
 - *(Why?) Sometimes people just expect too much...Unrealistic expectations...they are a little bit intense sometimes.*
 - *They want us to meet their financial needs, their marriage needs - from a practical, physical point-of-view we can't do that.*
 - *(Why?) As a training college we are not there to satisfy those needs. (They must) go to (their) church (to get their) needs met there. If you fellowship here we can help you...we'd like to help you.*
13. What motivates the learners to remain at this School?
- *Because we don't give them everything at once.*
 - *(Because we) keep a steady input...make that education progressive...so the person learns quite a lot...and they enjoy that.*
14. Why do some learners fail to complete a course or curriculum?
- *Mostly personal situations - home-life, bad management of time...(of) their resources and energy.*
 - *A lack of stick-ability.*
15. How does the School encourage potential dropouts to complete their courses or curricula?
- *When (say) part of the training college is to learn to stay in when you don't like things (ie.,... boring or uninteresting aspects of the courses), to learn self-discipline...you've got to learn as a Christian to develop tenacity, so you take it as a learning experience.*

- *We try and teach them to turn around (those negatives) into positives, no matter what its like. (For example) maybe you are going to be lecturing one day - take notes on how not to do it.*
 - *People are very negative(ly) motivated...so (we)...change their mental perspective...that's done privately.*
 - *(The Dean must) make sure that those who are missing are continually worked on because if you loose them for three or four weeks you've lost them.*
16. What fees, if any, do the learners pay per course per year? Why?
- *They do pay an enrolment fee - R30.*
 - *We increased it from R10...to cover the cost of their (name) badge and have a small income (for)...the administration costs...(for) a certificate of completion.*
17. If fees are paid, how is the course fee structure determined?
- *That was just a nominal fee. I just said R50 is too much...R20 is too little, so R30.*
18. What is the School's attitude and approach to its learners? Why?
- *We try (to) treat them as adults and (as) responsible people even though they might not be like that yet.*
 - *(Why?) (To help them overcome their fear of school and tests; to encourage them to feel confident in their learning abilities.)*
19. In what ways does the School cater for the diversity of needs, interests and expectations of the following groups of adults : Young adults, middle-aged adults, older adults, single parents, separated adults, divorced adults and adults in death related situations? Why?
- *All (of) those (groups) we treat as one-and-the-same - no differentiation.*
 - *(Why?) Because (differentiation) takes manpower.*

- *We try and put them all into basics which all of them should know, like principles of family life. We talk about divorce, re-marriage. (Everyone) needs to know these things so that (they) can transmit and help others.*
- *...To see where you made mistakes and could have improved and then you could be more effective in helping others.*

Educators (Teachers/Lecturers)

1. Who are the current teachers? (Biographical details - survey forms)
 - *There are 4 full-time lecturers (the Pastor, the Dean, the Pastor's wife and one other.)*
 - *There are 5 part-time guest lecturers.*

2. What motivates the teachers to teach the adult, Christian religious education courses?
 - *It really is a personal thing...you feel (that) that just lays closer to your heart.*
 - *It's what you have a closer affinity to - an area of ministry that's closer to (your) heart.*
 - *It's called an anointing factor - it's what God really gives you insight (in) to (for example) to minister to men...to meet a need.*

3. If the teachers are not volunteers :
 - * How much are they paid?
 - *Honorarium of about R50 per lecture...we feel it's fair.*

 - * Are they paid per hour, per evening/morning class or per course?
 - *Per lecture.*

 - * Where does the salary or honorarium budget come from?
 - *(The salary/honorarium budget)...comes out of the training college budget...at the training college we take up offerings...free-will offerings.*

- *The church actually subsidises the training college.*
4. How are the teachers recruited? Why?
- *(Their) past record.*
 - *How well we know them.*
 - *We first develop a relationship with them to find out just where they are at.*
 - *The integrity of their life.*
 - *Their area of ministry.*
5. Who does the recruitment? Why?
- *Myself (ie..., the Pastor) and Bob (the Dean.)*
 - *(Why mainly yourself?) Because I trust my judgement...but that's just me.*
 - *I have the final say.*
6. What qualities does the School look for in potential teachers?
- *They teach well...are effective in teaching the students.*
 - *Their lifestyle is commensurate with what they teach.*
 - *Physical dress and appearance is important...they can't lecture in jeans...(they must wear) a collar and tie.*
 - *Amicability or (a) willingness to flow with the punches or go with the flow.*
 - *I can't work with some like that (ie...,) rigid...(ie..., a) that's-just-the-way-I-do-it (type of person).*
7. What specific duties and tasks must the teachers perform?
- *Be prepared for the subject.*
 - *Stick to the specific subject - no waffling...let us put as much of what we can in, without putting too much in...because people are here to learn. Put enough in to systematically hold the tension.*
 - *Give us any notes so that we can make sure that the students get them.*

- *Overhead materials...outlines...have them.*
 - *They need to set the tests and make sure that we have them and that we have the licence to change them.*
 - *Keep us informed.*
 - *Be on time...stick within the time limit.*
 - *Be presentable.*
 - *(Main task is to) get the message across.*
 - *(Most difficult task for lecturers) sticking to the subject.*
8. Have these duties and tasks been formalised in any way? Why?
- *No.*
 - *(Why?) It's easier just to talk and transmit that information on a verbal basis.*
9. What formal training have the teachers had in :
- * *Adult education?*
 - *None...I don't know...probably one (has).*
 - * *Adult, Christian Religious Education?*
 - *Everyone of (the lecturers) have gone through some form of (this type) of education...at other training colleges...similar to what we are doing.*
 - * *Their specific subject areas?*
 - *What they received in other training colleges (ie., the subjects that they now teach).*
10. What is the School's view on (formal) teacher qualifications in the three areas noted above?
- *We say that if you can do the job, you can do the job.*

- *We don't place a great emphasis on what school you've been to or what pass you got - if you're able to teach and minister effectively, that's fine with me...(and that's based on) their past record - knowing them, we've heard them minister.*
- *(That) they are (all) experienced...we say experience is the criteria...(which is judged on feedback).*

11. Are professional (adult) educators necessary or ordinary lay teachers? Why?

- *I feel more comfortable with a lay teacher.*
- *(I feel that) the professional educators are too nit-picky...they take away the very essence of the Word...they deal with it from a very academic point of view, instead of a heart thing. They dissect the Word of God sometimes to prove how wrong it is...instead of how right it is.*
- *We (ie., lay teachers) take it (the Word of God as) the Word of God and what He says is what we do...(we take a) fundamentalist view whereas most professional educators don't.*

12. If applicable, in what subject areas (eg., Gifts of the Spirit) have the teachers been (formally) trained? Why?

- *None.*

Administrative Staff :

1. Who are the current administrative staff? (Biographical details - survey form)

- *(Refer to Appendix J for the Dean's biographical details.)*
- *(The Dean and the secretary.)*

2. What motivates the administrative staff to work at the School?

- *(The Dean) was hired to take care of the training college, to do the admin.*
- *(The secretary) was hired to do (the admin) as well.*

- *(The secretary) is loyal to Christian Life Ministries, to myself (she is my mother-in-law)...*
 - *(The Dean) is loyal to the training college.*
3. If the administrative staff are not volunteers :
- * How much are they paid?
 - *The secretary about R2 000 a month...a good 4½ days a week...(she) gets petrol and a medical (no pension).*
 - *The Dean R4 500 - R5 000 a month...(plus) a garage card and a medical (no pension.)*
 - * Are they paid per hour, per day, per week or per month?
 - *(Paid per month.)*
 - * Where does the salary budget come from?
 - *They (ie., the Dean and the secretary) are paid - employed by the Church.*
 - *The budget for the church comes purely from tithing and free-will offerings.*
4. How are the administrative staff recruited? Why?
- *We just look for the right person...someone who really is loyal...(someone) in the church.*
 - *(Why?) Because you're dealing with people...its not like a job, its like school teachers: you pay them nothing and they work like crazy!*
5. Who does the recruitment?
- *(The Dean and I) are looking.*
6. What qualities does the school look for in potential administrative staff?

- *At the end of the day I must be perfectly confident...there must be no personality clash or any kind of rubbing because in the ministry, dealing with people, there is so much opportunity for that (ie.,, personality clashes).*
- *The person must really blend (ie.,, with the Pastor and the church).*
- *They must be qualified - technically or skilled-wise. If they are not qualified we will send them on training.*
- *They must support the vision of the ministry totally...they must be wholeheartedly interested in seeing (the ministry) flourish...otherwise it's not going to flourish, they'll be in the way.*

7. What specific duties and tasks must the administrative staff perform?

- *Doing everything.*
- *Just making sure that the school runs excellent(ly).*
- *That the manuals are done properly, (that) they are on time, that the books are ordered.*

8. Have these duties and tasks been formalised in any way? Why?

- *No, but they have been mentally formalised.*
- *They know the procedures...that's part of your life, you must know that.*
- *(Why?) It's not necessary all that labour and typing, and then you've got another manual (ie.,, job descriptions) to read.*
- *I don't like job descriptions because then a person say: "That's not in my job description, I'm not going to do that!" I (say): "You are employed, whatever is necessary to be done, we do!"*

School Leadership

1. Who does the School's current leadership group or committee comprise of? (Number of persons, (committee) post held and links to the church, if any.)

- *Five couples...the church and college leadership.*

- *(Posts:) The Dean and the Pastor and one other member, and their wives (are) on the financial board - plus the secretary, who is not part of the decision-making process.*
 - *(Posts:) The same five couples look at all the areas of (the) ministry (including the college) with the exception of finance. They have input at our leadership (and finance) meetings.*
2. From where is the School's leadership drawn?
- *From the congregation as a whole...and is based on that person's involvement..*
 - *We identify a person, watch their life...and train them (ie.,, as leaders)...put them on 3 - 6 months probation...(then let) the congregation vet them.*
3. Does the School's leadership comprise of :
- * Lay leaders?
 - *Yes (ie.,, the 5 families) - unpaid.*
 - * (Professional) Adult educators?
 - *No (other than the Dean who has been trained as school educator and the Pastor's wife who has been trained as a (pre-)primary school (teacher).*
 - * Other persons? Elaborate.
 - *(Of the lay leaders noted above) two are business men. One (of them) runs his own business - the Sheriff of Brakpan. One is a financial director of a company (and the third) is a senior person in a company. (The remaining two are the) Dean and the Senior Pastor.*
 - *(The Dean provides most of the input on the training college.)*
 - * A combination of the above? Elaborate
 - *(Pastor, educators and businessmen and their wives.)*

4. If the School's leadership is organised into a committee :

- *(All the information is in the Church file - extracts are in Appendix O.)*
- * What is the name of the committee?
 - *The Leadership of the Church.*
- * What is the purpose or aim of the committee?
 - *To ensure that the Senior Pastor does not run off at a tangent...imbalance...does not make any foolish decisions; is informed.*
 - *The leadership are there to maintain a balanced view of the training college and the church, in general - to have checks and balances...So that everybody is submitted to one another...what is the best thing to do?*
- * How are the members selected? (Selection criteria?)
 - *(As for point 2 above - involvement in the church, their life and their potential as leaders.)*
- * What are the Chairman's responsibilities, duties and tasks in terms of the college?
 - *(The Senior Pastor is the chairman of the church's leadership committee.)*
 - *I report back to them (ie., the committee) on what's happening in the school and the church.*
 - *I'm responsible to ensure that all the wheels stay on.*
 - *I must make sure that everything stays financially sound.*
 - *To maintain...kept the students.*
 - *Advertising and promotion of the college.*
- * What are the School Principal/Co-ordinator's responsibilities, duties and tasks?
 - *The Dean must take care of (the college). I just oversee that and report back.*

- *Whatever (the Dean) needs to say he shares with me and I share with (the Committee). I choose to do it (share it as the) senior man.*

- * What are the responsibilities, duties and tasks of the other members?
- *No, they haven't got specific duties.*

- * What specific administrative responsibilities does the committee have?
- *No (none).*

- * Who is the committee accountable to?
- *To God, that's it.*
- *We are accountable to the church...the congregation...the school.*
- *Hopefully, through the diversity of the leadership, we don't need to have somebody from outside to come and tell us (what to do).*

- * How long is the committee's term of office?
- *One year - according to the constitution...of the Ministry.*
- *It just needs to be vetted (for) each (member) to continue (in office).*

- * How often, and when, does the committee meet?
- *Basically once a month...its not always possible.*

- * What does a typical agenda cover? (Examples)
- *(No examples.)*
- *No we don't (have agendas).*
- *I set the agenda and raise particular issues and ask for their input.*

- * Are minutes of the meetings recorded and kept? (Examples)
- *(No examples.)*

- *No (minutes are kept of the leadership meetings).*
 - *Financial (minutes) yes.*
 - *No (minutes are kept on the college meetings).*
 - *From time-to-time I will send each person a letter...to get together...to discuss a particular issue that we (must) focus on.*
 - *(Follow-up on decisions made?) We follow-up verbally...it works.*
 - *I don't like paperwork (eg., agendas and minutes) but I keep notes and expect them to do the same.*
5. What organisational structure has the School adopted? Why? (Organogram)
- *We have got an organogram in our church manual...the school is included in that. (See Appendix O.)*
 - *It's the Senior Pastor, then (the) leadership and part of this is the training college...and then the church.*
6. How does the School's organisational structure contribute towards the achievement of the School's mission and aims and objectives?
- *Self-disciplined people...in a worldly sense managers, people of quality don't need oversight, don't need to be phoned - except to exchange information - they don't need to be checked up on.*
 - *The school is successful because the people who run it are successful people themselves - they manage themselves well.*
7. How would you characterise or describe the School's leadership and management styles?
- *I've never thought about that one brother!*
 - *It's "cool"...we're all "cool" here!*
 - *I've looked in books about management styles and that was so confusing to me, I'm first going to be what I'm going to be.*

- *Every person must have the freedom to be who they are - that's the best way that they can contribute.*
- *If they're doing things that don't contribute they need to be told and then they can change those areas which are negatives in their lives.*
- *It's definitely not autocratic...(not laizze faire)...its a mixture between those two. We come to a consensus based on mutual agreement.*
- *Sometimes I need to be autocratic and say: "This is the way we need to go. Now, however you do it, your goals and visions must be within the parameters of that bigger goal and vision" - otherwise you've got a problem!*
- *There's the goal and the vision that I set, and that's fairly autocratic, but it's broad enough to incorporate that person's goals and visions and aspirations.*
- *If they have some agenda that's outside this vision which perimeters I've set, then we need to discuss that, because it could enhance and broaden ours. But if it doesn't, and it clashes, it needs to be challenged or worked on...say: "That's for the future..."and they're amicable to that (approach).*
- *There's never been a clash to say my (vision) totally disagrees with yours.*
- *If you are going to manage the people then you need to encourage your people...Their vision and responsibilities are going to be smaller, so let them have the liberty to be who they are, however they are within your...vision...your area of responsibility.*
- *(Hopefully each leader will cover a lot of the parameters that I've set in my broad vision and overlap with areas covered by other leaders.)*
- *It's the liberty for that person to freely express themselves in managing and disciplining...and leading those areas of ministry (that they are called to).*
- *I prefer to tie (management and leadership) into relationship - a good harmonious relationship.*
- *Obviously, if they are undisciplined I'm here to say: "That's not good enough, you're being undisciplined and you're becoming a hindrance to the ministry or to the training college.*

- * Management style? (Examples)
 - *Relationship orientated (not task orientated) - although there are pros and cons.*
 - *I think that you get more out of a person when it's based on a relationship than..(on) a task.*
 - *I prefer relationship (management).*
 - *If you (are) task orientated there must always be a high reward. We are not in the business of high reward. The reward must be the relationship, and out of the relationship the person will labour.*

8. How would you characterise or describe the power and authority associated with the leadership and management styles? :

- * Power (Examples)
 - *(Power base?) their respect for me. The respect for the office (of Pastor) that I hold. But its more than that...*
 - *My lifestyle determines how effective or how honourable that office can be look at and say: "That's a good office, something that I can respect - because of the integrity of it."*
 - *(Power base?) the constitution, from a legal point of view,...gives me power to say and do certain things in the church...I could do those things (and they could grudgingly do it if they did not respect me for)...the integrity of my lifestyle. Winning them over and imparting trustworthiness into their lives so that they can trust me in my decision (for example, to offer free training to everybody and to trust in God's challenges that: "Whatever you sow you shall reap." and "Freely you received, freely give.") - I won them over.*
 - *(Definition) Power is dunemos the energy to.*
 - *If you just walk in power, that can be very autocratic, then you get a...*
- * Authority (Examples)

- *The level of integrity of my lifestyle determines the height of (my) authority.*
 - *(Definition) Authority is the legal right to.*
 - *As much authority as I have is as much as they are willing to allow me to have and I honour them and I give them authority to make decisions.*
 - *So authority is the better word I think.*
9. How does the School's leadership get to know the students and the teaching staff?:
- * *Students?*
 - *They have the responsibility of mixing and getting to know the students.*
 - *They are responsible to come to the training college, Sunday evenings, and to sit in the lectures...(to) know what (is happening...what's being said) and also to talk to the students.*
 - * *Teaching staff?*
 - *The leadership don't know the teaching staff on a personal basis. (They only know) the Dean and myself and my wife.*
 - *They don't get to know the (guest) lecturers.*
10. What opportunities are there for the School's leadership to socialise with the staff, students and with the church community?:
- * *Students?*
 - *None. The leadership don't socialise with the students except after the lectures.*
 - * *Staff?*
 - *They do that every Sunday...in church.*
 - *The guest lecturers just pop in and pop out on a Sunday night. (There is some socialising) with the guest lecturers, to get to know them better, after the lectures.)*

- * Church community?
 - *(This) doesn't happen very often except at church services and events that we have during the year (For example, during Covenant week or on a Sunday).*
 - *Mainly through our care groups.*
11. What opportunities are there for the School's leadership to fellowship with the students, staff and church community?:
- * Students?
 - *None.*
- * Staff?
 - *None.*
- * Church community?
 - *Via the care groups.*

The Community

1. What part, if any, does the local neighbourhood community play in the School? Why?
 - *None. They don't play an active role...except as students.*
 - *(Advertising) We target the (whole) East Rand.*
2. What part does the church community play in the School? Why?
 - *The school plays a part in the church community (ie.,, not the other way around).*
 - *But there are people that are in the church that do help, they help with physical tasks (for example) making sure the registers are taken, setting up of tables, opening the building, making sure that tests are collected, handed out, that students wear their badges.*
 - *The majority (of these assistants) attend classes.*

- *A few of the leaders run the book shop (ie..., people who have been through the college).*
3. How does the School promote community life and community learning within the school?:
- * Community life
 - *No we don't. We don't have a specific target to promote community life...we don't do anything practical.*
 - * Community learning
 - *We don't do anything practical.*
4. What is the church's view on power and human authority in an adult, Christian religious educational community environment?:
- * Power
 - *(Power basis) gained from their (the lecturers) knowledge of the Bible and their eldership (ie...) those who are knowledgeable and walk a lifestyle in the Word.*
 - *A Biblical right to teach - not an educational right.*
 - *Right to teach - based on a call on that person's life...the 5-fold ministry...through God's anointing and through God's call on their lives they are qualified to be in that position.*
 - *God qualifies them (the lecturers); recognised by us and based on a relationship.*
 - *I say: "Listen folk, this is what we ought to be living, and I can say I am living this, this is my lifestyle and I want to share this with you". So my power base is also derived from: "I am in obedience." I can't just point people in the way, I must lead people in the way - I go ahead of them, that's what qualifies me as well and the lecturer. "This works because I've lived this."*

- * Human authority
- *They (the lecturers) have a position of authority to speak into the students' lives.*
- *We promote their standing as a teacher, as an authority to be submitted to.*
- *They (the lecturers) gain their authority from their knowledge of the Bible and from their eldership...and through their track record.*
- *My authority is nothing. I point them into the authority of God's Word, the Logos - the Written Word of God.*
- *Jesus said: "My word is spirit, life and truth." So Jesus' word is the ultimate truth, therefore it is the ultimate authority. Anything we preach, we tell the students, if what we say to them cannot be backed up or is not in line with God's Word, you have the right to refuse it because we are not here to promote and create our own power base, we are here to reveal to you God's kingdom, His power base. So we point them in the direction of Jesus Christ and our authority to do that comes from the Word. That's what God vests in teachers and the 5-fold ministry - pastors and evangelists - to equip the saints so that they can do the work of the ministry, but we point them in the direction of the Bible as the final authority.*
- *God is the highest authority - that's what God says. You are free to choose...if you obey you have blessings, if you disobey you have consequences to face. If you are willing to face the consequences that's entirely (up to you). We cannot tamper with the free-will of individuals because then we become a dictatorship - what I want - and then you can end up having a cult. A cult is based on the same system operating but the person promoting what they say should be adhered to. Instead, we say: "That's a cult". What we say is: "This is what God says - you have a free will to obey or disobey. And we can't hold you accountable. I can't impose a penalty. God's Word imposes a penalty through the disobedience itself - it says these things will happen."*

9. CHALLENGES FOR THE FUTURE

1. What theory, or theories, should underpin and inform future adult, Christian religious education initiatives in the School? Why?
 - *The Bible (should underpin the education)...That's the key that holds everything together...(we must not) deviate from teaching the Word of God.*
 - *The way it is presented can change...that needs to be adapted to the general consensus or needs of the community...to keep up with modern trends or relevancy to the consumer. Even though (the) underpinning Word doesn't change...its presentation or the way we go about that will need to change so that we can accommodate the needs of the consumer.*
 - *We see the content (of this education in the future) staying the same.*
2. What adult, Christian religious education issues, trends and challenges will impact upon the school, and the courses it offers, in the future?: Why? How?
 - *Inter-faith issues. Now-a-days Islam, every other religion is put on a par with Christianity and that is going to have to be challenged and people educated in that.*
 - *Aids issue.*
 - *The holiness issue, the moralness status. There needs to be a challenge because the trend is situational ethics and God doesn't agree with that.*
 - *The issues of abortion, drugs, the crime...we're dealing with now.*
3. What specific challenges must the School address in the future in order to remain relevant to the learners, staff, local church community, and local neighbourhood community? Why? How?
 - * *Learners? Why? How?*
 - *Aids, homosexuality, (single sex) marriages and adoptions into these "families".*
 - *In general, all the things we're talking about can be summed up in one course : Holy Living.*

* Staff? Why? How?

- *I thought it would be the other way around, they need to stay relevant to the training college as it changes.*
- *They must be equipping themselves and preparing themselves to remain relevant to the training college.*

* Local church community? Why? How?

- *To really meet the task of equipping them effectively...teaching them what (they) need to know to live in that scenario of (single sex) mixed marriages, etc. We need to meet those challenges (that) come out of that system...The training college must help them (by having the courses) that will make sure that they can live in the...Kingdom of God.*
- *To meet all the needs of the church concerning developing those that come into the church; equipping them.*

* Local neighbourhood community? Why?

- *We're not too concerned from that (ie., the local neighbourhood community) point-of-view because the more we go down the road we're going down, the less relevant we will be to the community...As the darkness gets darker the light get lighter, so the darkness is always going to want to get rid of the light. If you shine a light underneath a rock the bugs scatter. So...we have to maintain a standard that's going to not change...so we're here to shine a light and not be ashamed of that light and draw people. (We must not change) the church to suit the community. God says that's not on. From a presentation point-of-view yes (we can change to suit the community), but from a content point-of-view, no.*

4. Describe the ideal/successful local adult, Christian religious education Bible School of the future, in terms of its :

* Vision?

- *In 5 years time it should be very much what it is now, with the exception of other subjects added...(to) meet those challenges that we've talked about.*
- *To increase the training college...(ie.,) numbers...commensurably to meet all the education needs of the church.*
- *To be able to create a little bit more diversity...to run courses on another night...a third year.*
- *To have courses running (when there is a need for them, ie., not when the curriculum says they must be run). But this would cost a lot.*
- *To run courses so that the person can get credits...throughout the year...and that you have a diversity of time schedules and diversity of lecturers all function(ing) at the same time. To accommodate a lot more students...(like) on a campus.*

* Mission?

- *To train and equip...educate for active service...going out and preaching the Gospel. I don't think that will change long-term.*

* Aims and objectives?

- *To train up another Dean...one or two people (to replace the existing Dean who is 68 years old) for the growth of the college.*
- *To get another secretary.*
- *To improve the manuals.*

* Organisational structure?

- *The organisational structure as it is can accommodate (the school of the future) but will have to adapt to the ideal situation (ie..., refer to vision above)...a lot more people on staff.*

- * Leadership?
 - *The Dean would take the major role and will still report to the leadership of the Church.*

- * Leadership and management styles?
 - *Basically as we run it now.*
 - *Meetings will need to be minuted.*
 - *(Larger school) run it on a more tighter schedule...a lot more organised...organisational structure will have to be a lot more refined.*
 - *(Management style as it is now:) very open and inter-active,...close (but) I haven't thought about it long enough to give an accurate answer.*

- * Learners?
 - *I still see them as the general Believer, the lay person studying.*

- * Teaching staff?
 - *If you've got smaller classes, then your teaching staff will increase but will also be more effective in a smaller group.*

- * Administrators?
 - *Two administrators (ie., Deans).*

- * Needs analysis procedures?
 - *By the same way that we do it now (ie., Pastor decides).*

- * Curricula and courses?
 - *We wouldn't get into sewing classes and other courses.*
 - *We'd stick to spiritual teaching.*

- * Teaching methodologies?
- *The teaching mode that we've got now (will still be used).*

- * Evaluation procedures?
- *Tests...need to be increased...more in depth, more challenging to the student - not as basic as what we have now with true and false and a few multiple choice questions.*

- * Location?
- *I don't think that's a major criteria, but the location needs to be very central to the train station, bus station, that would make it more accessible.*

- * Programme schedule?
- *For the church, in general, I think they (ie., staff and students) are available Sunday evenings, so that could possibly stay but if you're dealing with a lot of diversity then possibly you'd have to introduce another evening...I would say a Wednesday night...midweek (or) Thursday. Monday evening doesn't work.*

10. SUCCESS FACTORS

1. What factors are necessary for the successful establishment and continued existence of a local, church-based Bible School on the Witwatersrand?

- * Establishment?
- *Good lecturers.*
- *A decent facility...a venue that is accessible and appealing to people.*
- *A dynamic person to head up that school in order to promote it.*

- *The course material is a good curriculum...basically the curriculum that we've got at the moment...a diverse curriculum and specific issues in the Bible that people generally want to know and need to know.*
 - *You have to be organised...everything (must) run efficiently...your organisation structure must be taken care of.*
 - *Procedures to be followed.*
 - *Good admin staff.*
 - *The initial thing is...depends what you call it, how you relate it to the people, so your marketing would be important.*
 - *(These factors) are applicable anywhere.*
 - *No factors are applicable to the Witwatersrand.*
- * Continued Existence?
- *The major criteria is having consistency in your lectures, where the person is constantly learning and absorbing.*
 - *If it becomes boring in any way people are just not interested, so you have to have dynamic lectures.*
 - *You need to be...getting new students. So you've got to promote it (the school) through the church because the church's role is specifically to get new converts. So in order for the training college to continue to grow it needs converts. So it forces the church to play its active role in winning the lost. Those who come to know God haven't got a knowledge of God so you promote the college through the church.*
 - *(Main factors?) To make sure that you've got good lecturers and a continual (inflow) of students.*

(Please Note: The transcripts of the interviews conducted with the Dean, the In-House Lecturer and the Guest Lecturer are held by the Bible College in their copy of this research report.)

APPENDIX G

BIBLE SCHOOL COURSE SCHEDULES - 1996/1997

TIME TABLE 1996

1996		TIMETABLE	
DATE	LECTURE	FIRST YEAR	SECOND YEAR
JANUARY 14	1	SPIRITUAL WARFARE Ruth Robinson	PRAISE & WORSHIP Neville Robinson
	2	TRIALS AND TRIBULATIONS Lezanne Verkuil	HEBREWS Bob Daniel
JANUARY 21	1	SPIRITUAL WARFARE Ruth Robinson	PRAISE & WORSHIP Neville Robinson
	2	TRIALS AND TRIBULATIONS Lezanne Verkuil	HEBREWS Bob Daniel
JANUARY 28	1	TRIALS AND TRIBULATIONS Lezanne Verkuil	PRAISE & WORSHIP Neville Robinson
	2	TRIALS AND TRIBULATIONS Lezanne Verkuil	HEBREWS Bob Daniel
FEBRUARY 4	1	SPIRITUAL WARFARE Ruth Robinson	PRAISE & WORSHIP Neville Robinson
	2	SPIRITUAL WARFARE Ruth Robinson	HEBREWS Bob Daniel
FEBRUARY 11	1	SPIRITUAL WARFARE Ruth Robinson	PRAISE & WORSHIP Neville Robinson
	2	PRESENT DAY MINISTRY JESUS Deon Slabbert	HEBREWS Bob Daniel
FEBRUARY 18	1	SPIRITUAL WARFARE Ruth Robinson	PRAISE & WORSHIP Neville Robinson
	2	PRESENT DAY MINISTRY JESUS Deon Slabbert	HEBREWS Bob Daniel
FEBRUARY 25	1	SPIRITUAL WARFARE Ruth Robinson	PRAISE & WORSHIP Neville Robinson
	2	PRESENT DAY MINISTRY JESUS Deon Slabbert	HEBREWS Bob Daniel
MARCH 3	1	SPIRITUAL WARFARE Ruth Robinson	PRAISE & WORSHIP Neville Robinson
	2	PRESENT DAY MINISTRY JESUS Deon Slabbert	THE SECOND COMING Laurence Wilson
MARCH 10	1	SPIRITUAL WARFARE Ruth Robinson	SURVEY OF OLD TESTAMENT Bob Daniel
	2	CHRIST IN THE TABERNACLE Bob Daniel	THE SECOND COMING Laurence Wilson

1996		TIMETABLE	
DATE	LECTURE	FIRST YEAR	SECOND YEAR
MARCH 17	1	SPIRITUAL WARFARE Ruth Robinson	SURVEY OF OLD TESTAMENT Bob Daniel
	2	CHRIST IN THE TABERNACLE Bob Daniel	THE SECOND COMING Laurence Wilson
MARCH 24	1	SPIRITUAL WARFARE Ruth Robinson	SURVEY OF OLD TESTAMENT Bob Daniel
	2	CHRIST IN THE TABERNACLE Bob Daniel	THE SECOND COMING Laurence Wilson
MARCH 31	1	SPIRITUAL WARFARE Ruth Robinson	SURVEY OF OLD TESTAMENT Bob Daniel
	2	CHRIST IN THE TABERNACLE Bob Daniel	THE SECOND COMING Laurence Wilson
APRIL 7	1	MOTIVATIONAL GIFTS Neville Robinson	SURVEY OF OLD TESTAMENT Bob Daniel
	2	CHRIST IN THE TABERNACLE Bob Daniel	THE SECOND COMING Laurence Wilson
APRIL 14	1	MOTIVATIONAL GIFTS Neville Robinson	SURVEY OF OLD TESTAMENT Bob Daniel
	2	CHRIST IN THE TABERNACLE Bob Daniel	PRAISE AND WORSHIP Neville Robinson
APRIL 21	1	MOTIVATIONAL GIFTS Neville Robinson	SURVEY OF OLD TESTAMENT Bob Daniel
	2	CHRIST IN THE TABERNACLE Bob Daniel	PRAISE AND WORSHIP Neville Robinson
APRIL 28	1	MOTIVATIONAL GIFTS Neville Robinson	SURVEY OF OLD TESTAMENT Bob Daniel
	2	CHRIST IN THE TABERNACLE Bob Daniel	PRAISE AND WORSHIP Neville Robinson
MAY 5	1	MOTIVATIONAL GIFTS Neville Robinson	SURVEY OF OLD TESTAMENT Bob Daniel
	2	CHRIST IN THE TABERNACLE Bob Daniel	PRAISE AND WORSHIP Neville Robinson
MAY 12	1	MOTIVATIONAL GIFTS Neville Robinson	SURVEY OF OLD TESTAMENT Bob Daniel
	2	CHRIST IN THE TABERNACLE Bob Daniel	PRAISE AND WORSHIP Neville Robinson

1996		TIMETABLE	
DATE	LECTURE	FIRST YEAR	SECOND YEAR
MAY 19	1	MOTIVATIONAL GIFTS Neville Robinson	SURVEY OF OLD TESTAMENT Bob Daniel
	2	CHRIST IN THE TABERNACLE Bob Daniel	PRAISE AND WORSHIP Neville Robinson
MAY 26	1	MOTIVATIONAL GIFTS Neville Robinson	SURVEY OF OLD TESTAMENT Bob Daniel
	2	CHRIST IN THE TABERNACLE Bob Daniel	PRAISE AND WORSHIP Neville Robinson
JUNE 2	1	MOTIVATIONAL GIFTS Neville Robinson	SURVEY OF OLD TESTAMENT Bob Daniel
	2	HEALING Meyer van Rensburg	PRAISE AND WORSHIP Neville Robinson
JUNE 9	1	MOTIVATIONAL GIFTS Neville Robinson	SURVEY OF OLD TESTAMENT Bob Daniel
	2	HEALING Meyer van Rensburg	PRINCIPLES OF FAMILY LIFE Neville Robinson
JUNE 16	1	MOTIVATIONAL GIFTS Neville Robinson	SURVEY OF OLD TESTAMENT Bob Daniel
	2	HEALING Meyer van Rensburg	PRINCIPLES OF FAMILY LIFE Neville Robinson
JUNE 23	1	MOTIVATIONAL GIFTS Neville Robinson	SURVEY OF OLD TESTAMENT Bob Daniel
	2	HEALING Meyer van Rensburg	PRINCIPLES OF FAMILY LIFE Neville Robinson
JUNE 30	1	MOTIVATIONAL GIFTS Neville Robinson	SURVEY OF OLD TESTAMENT Bob Daniel
	2	HEALING Meyer van Rensburg	PRINCIPLES OF FAMILY LIFE Neville Robinson
JULY 7	1	MOTIVATIONAL GIFTS Neville Robinson	SURVEY OF OLD TESTAMENT Bob Daniel
	2	HEALING Meyer van Rensburg	PRINCIPLES OF FAMILY LIFE Neville Robinson
JULY 14	1	FINANCIAL SECURITY Neville Robinson	SURVEY OF OLD TESTAMENT Bob Daniel
	2	GIFTS OF THE HOLY SPIRIT Ruth Robinson	PRINCIPLES OF FAMILY LIFE Neville Robinson

1996		TIMETABLE	
DATE	LECTURE	FIRST YEAR	SECOND YEAR
JULY 21	1	FINANCIAL SECURITY Neville Robinson	SURVEY OF OLD TESTAMENT Bob Daniel
	2	GIFTS OF THE HOLY SPIRIT Ruth Robinson	PRINCIPLES OF FAMILY LIFE Neville Robinson
JULY 28	1	FINANCIAL SECURITY Neville Robinson	LEADERSHIP Bob Daniel
	2	GIFTS OF THE HOLY SPIRIT Ruth Robinson	PRINCIPLES OF FAMILY LIFE Neville Robinson
AUGUST 4	1	FINANCIAL SECURITY Neville Robinson	LEADERSHIP Bob Daniel
	2	GIFTS OF THE HOLY SPIRIT Ruth Robinson	PRINCIPLES OF FAMILY LIFE Neville Robinson
AUGUST 11	1	FINANCIAL SECURITY Neville Robinson	LEADERSHIP Bob Daniel
	2	GIFTS OF THE HOLY SPIRIT Ruth Robinson	PRINCIPLES OF FAMILY LIFE Neville Robinson
AUGUST 18	1	FINANCIAL SECURITY Neville Robinson	LEADERSHIP Bob Daniel
	2	GIFTS OF THE HOLY SPIRIT Ruth Robinson	PRINCIPLES OF FAMILY LIFE Neville Robinson
AUGUST 25	1	FINANCIAL SECURITY Neville Robinson	LEADERSHIP Bob Daniel
	2	GIFTS OF THE HOLY SPIRIT Ruth Robinson	PRINCIPLES OF FAMILY LIFE Neville Robinson
SEPTEMBER 1	1	FINANCIAL SECURITY Neville Robinson	LEADERSHIP Bob Daniel
	2	GIFTS OF THE HOLY SPIRIT Ruth Robinson	PRINCIPLES OF FAMILY LIFE Neville Robinson
SEPTEMBER 8	1	FINANCIAL SECURITY Neville Robinson	LEADERSHIP Bob Daniel
	2	GIFTS OF THE HOLY SPIRIT Ruth Robinson	PRINCIPLES OF FAMILY LIFE Neville Robinson
SEPTEMBER 15	1	PRACTICAL PRAYER LIFE Neville Robinson	LEADERSHIP Bob Daniel
	2	GIFTS OF THE HOLY SPIRIT Ruth Robinson	PRINCIPLES OF FAMILY LIFE Neville Robinson

1996		TIMETABLE	
DATE	LECTURE	FIRST YEAR	SECOND YEAR
SEPTEMBER 22	1	PRACTICAL PRAYER LIFE Neville Robinson	LEADERSHIP Bob Daniel
	2	THE BOOK OF JAMES Bob Daniel	PRINCIPLES OF FAMILY LIFE Neville Robinson
SEPTEMBER 29	1	PRACTICAL PRAYER LIFE Neville Robinson	LEADERSHIP Bob Daniel
	2	THE BOOK OF JAMES Bob Daniel	PRINCIPLES OF FAMILY LIFE Neville Robinson
OCTOBER 6	1	PRACTICAL PRAYER LIFE Neville Robinson	LEADERSHIP Bob Daniel
	2	THE BOOK OF JAMES Bob Daniel	PRINCIPLES OF FAMILY LIFE Neville Robinson
OCTOBER 13	1	PRACTICAL PRAYER LIFE Neville Robinson	LEADERSHIP Bob Daniel
	2	THE BOOK OF JAMES Bob Daniel	PRINCIPLES OF FAMILY LIFE Neville Robinson
OCTOBER 20	1	PRACTICAL PRAYER LIFE Neville Robinson	LEADERSHIP Bob Daniel
	2	THE BOOK OF JAMES Bob Daniel	MINISTRY GIFTS Ruth Robinson
OCTOBER 27	1	PRACTICAL PRAYER LIFE Neville Robinson	LEADERSHIP Bob Daniel
	2	THE BOOK OF JAMES Bob Daniel	MINISTRY GIFTS Ruth Robinson
NOVEMBER 3	1	PRACTICAL PRAYER LIFE Neville Robinson	LEADERSHIP Bob Daniel
	2	THE BOOK OF JAMES Bob Daniel	MINISTRY GIFTS Ruth Robinson
NOVEMBER 10	1	PRACTICAL PRAYER LIFE Neville Robinson	LEADERSHIP Bob Daniel
	2	THE BOOK OF JAMES Bob Daniel	MINISTRY GIFTS Ruth Robinson
NOVEMBER 17	1	PRACTICAL PRAYER LIFE Neville Robinson	LEADERSHIP Bob Daniel
	2	THE BOOK OF JAMES Bob Daniel	MINISTRY GIFTS Ruth Robinson

1996		TIMETABLE	
DATE	LECTURE	FIRST YEAR	SECOND YEAR
NOVEMBER 24	1	PRACTICAL PRAYER LIFE Neville Robinson	LEADERSHIP Bob Daniel
	2	THE BOOK OF JAMES Bob Daniel	MINISTRY GIFTS Ruth Robinson
DECEMBER 1	1	PRACTICAL PRAYER LIFE Neville Robinson	MINISTRY GIFTS Ruth Robinson
	2	THE BOOK OF JAMES Bob Daniel	MINISTRY GIFTS Ruth Robinson

CURRICULUM FIRST YEAR - 1996

1. CHRIST IN THE TABERNACLE	BOB DANIEL	12
2. MOTIVATIONAL GIFTS/BODY MINISTRY/CELLS	NEVILLE ROBINSON	14
3. SPIRITUAL WARFARE/EXPOSING KINGDOM OF DARKNESS WEAPON: NAME OF JESUS/THE WORD/THE BLOOD MINISTRY OF ANGELS	RUTH ROBINSON	12
4. GIFTS OF THE HOLY SPIRIT	RUTH ROBINSON	10
5. PRACTICAL PRAYER LIFE	NEVILLE ROBINSON	12
6. TRIALS AND TRIBULATIONS/JOB/PAUL'S THORN	LEZANNE VERCUIL	4
7. DIVINE HEALING/CHRIST THE HEALER 7 BIBLE WAYS TO RECEIVE HEALING	MEYER VAN RENSBURG	6
8. FINANCIAL SECURITY/PROSPERITY	NEVILLE ROBINSON	9
9. JAMES	BOB DANIEL	11
10. THE PRESENT DAY MINISTRY OF JESUS CHRIST	DEON SLABBERT	4

LECTURERS

NEVILLE	35
RUTH	22
BOB	23
LEZANNE	4
MEYER	6
DEON	4
	<u>94</u>

CURRICULUM SECOND YEAR - 1996

1.	PRAISE & WORSHIP	NEVILLE ROBINSON	16
2.	PRINCIPLES OF FAMILY LIFE	NEVILLE ROBINSON	19
3.	LEADERSHIP	BOB DANIEL	18
4.	MINISTRY GIFTS/5 FOLD	RUTH ROBINSON	8
5.	SECOND COMING	LAURENCE WILSON	6
6.	SURVEY OF THE OLD TESTAMENT	BOB DANIEL	20
7.	LECTURES ALLOCATED TO COMPLETE <u>HEBREWS</u>		87
			7
			94

94 LECTURES

LECTURERS

NEVILLE ROBINSON	35
RUTH ROBINSON	8
BOB DANIEL	45
LAURENCE WILSON	6
	94

CURRICULUM FIRST YEAR - 1997

1. FAITH	NEVILLE (6) RUTH ROBINSON (6)	12
2. PRAYER / 7 KINDS OF PRAYER	NEVILLE ROBINSON	10
3. THE HOLY SPIRIT AND WHO HE IS	BOB DANIEL	6
4. THE AUTHORITY OF THE BELIEVER YOUR AUTHORITY & ARMOUR OF GOD	RUTH ROBINSON (9) NEVILLE ROBINSON (2)	11
5. NEW CREATION REALITIES	LEZANNE VERKUIL	4
6. COVENANTS OF GOD & BLOOD COVENANT	MEYER VAN RENSBURG	12
7. THE WORD OF GOD	BOB DANIEL	4
8. RENEWING THE MIND	BOB DANIEL	8
9. LEADING YOUR LIFE ON PURPOSE	BILL PRICE	10
10. MAN ON 3 DIMENSIONS/SPIRIT, SOUL & BODY TRIUMPHANT CHRISTIAN LIVING BY FAITH	NEVILLE ROBINSON	6
11. I JOHN	A. N. OTHER	7

90 LECTURES

LECTURERS

NEVILLE	24
RUTH	15
BOB	18
MEYER	12
BILL	10
LEZANNE	4
A. N. OTHER	7
	<u>90</u>

LECTURES NOT ALLOCATED = 4

CURRICULUM SECOND YEAR - 1997

1.	EPHESIANS	BOB DAI'EL	13
2.	GALATIANS	BOB DANIEL	10
3.	HEBREWS	BOB DANIEL	14
4.	SERMON ON THE MOUNT	BOB DANIEL	7
5.	SPIRITUAL AUTHORITY	RUTH ROBINSON	9
6.	COMMUNION WITH GOD	NEVILLE ROBINSON	20
7.	ROMANS	LEZANNE VERKUIL	10

90 LECTURES

LECTURERS

NEVILLE ROBINSON	20
RUTH ROBINSON	9
BOB DANIEL	44
LEZANNE VERKUIL	<u>10</u>
	83

LECTURES NOT ALLOCATED 11

APPENDIX H

ADDITIONAL CHURCH BIBLE SCHOOL DOCUMENTATION

Appendix H contains the following documentation obtained from the church and from the Church Manual:

- Diagrams 1 and 2 : The Organisational Structure of the ChurchH-2
(Note : the Bible school forms part of Phase 4 of the Phase Growth of a
Cell church - see below)
- Training CollegeH-3
- Phase Growth of a Cell church for every BelieverH-4
- Vision for 1996H-6
- Bible School Newspaper AdvertisementH-8
- Church Visitors Card H-9
- Dean's Calling Card H-9
- Bible School Enrolment Form H-10
- Bible School Flyer (College and Curricula Details) H-11

DIAGRAM 1

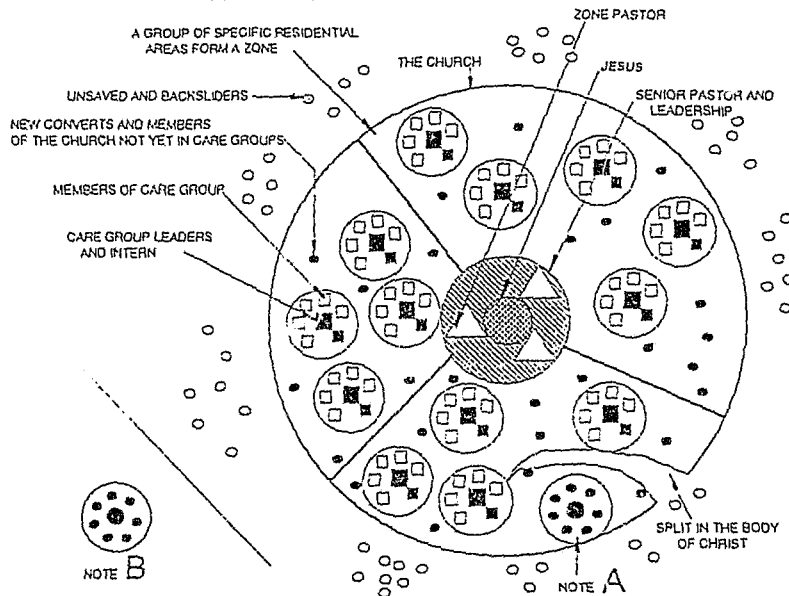


DIAGRAM 2

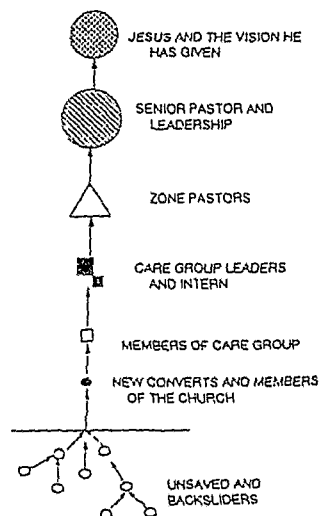
27. DELEGATED AUTHORITY

27.1 God has instituted Delegated authority within His Church/the Kingdom of God, for the purpose of growth and protection. The Bible is clear in that we are to be submitted to one another in reverence to God and that we are to obey those in authority for they "watch for our souls."

(See Heb.13:17 Amp Bible)

27.2 Delegated authority operates at every level of ministry and within the context of relationship. The intention is for the Body of Christ to remain focused upon Jesus Christ and the vision that He has given for the Church, so that the umbrella of protection from deception, worldliness, pride and "the evil one" may be afforded to every believer.

27.3 Delegated authority brings order—in the Body so that every believer may be released for effective service.



12. TRAINING COLLEGE

- 12.1 An intensive, two-year training course is offered, to develop the believers to a point of maturity and responsibility, enabling them to accurately and skilfully divide the Word of Truth.
- 12.2 Training College provides:-
- i) Counselling courses;
 - ii) Covenant week for new members;
 - iii) all the necessary training for Phase 1 through to Phase 6, of the Cell Church programme.
- 12.3 All tuition and basic study material are free. The Ministry deems this to be a bursary towards equipping believers, for the work of the ministry.
- 12.4 Students are required to attend two lectures each Sunday evening. It takes two years of Sunday evenings to complete each year of study.
- 12.5 Training College only closes during the December school holidays.
- 12.6 A student may enrol at any point during the year and continue until the necessary cycle of subjects has been completed. It is not necessary to wait for the beginning of the year to enrol.
- 12.7 The curriculum consists of 30 subjects, 6 New Testament Books and a Survey of the Old Testament.

29. PHASE GROWTH OF A CELL CHURCH FOR EVERY BELIEVER

19

29.1 PHASE 1

29.1.1 Believers are developed through spiritual and practical training to a point where they are able to:-

- i) walk with a new convert along the road through to maturity by discipling and shepherding them;
- ii) win type "A" unbelievers (those open to the gospel) and to walk with them to a maturity through personal discipleship;
- iii) visit, phone and encourage visitors and backsliders who have come to the church;

29.1.2 The above activities take place in and through the Care Group and under the authority of the Care Group Leader.
(See Index No.26)

29.1.3 The material used for this training is:-

- i) Welcome to your changed life;
- ii) New believers stations;
- iii) Arrival kit;
- iv) Knocking on doors opening hearts.

29.2 PHASE 2

29.2.1 Believers are trained in the practical aspects of one-on-one discipleship.

29.2.2 The material used for this training is:-

- i) New believers sponsors guide;
- ii) Sponsors guide.

29.3 PHASE 3

29.3.1 This training is for mature believers who have successfully implemented Phases 1 and 2.

20

29.3.2 This phase equips the believer to successfully reach type "B" unbelievers (those not interested in the Lord).

29.3.3 This is the practical application of the Word in the believers lifestyle and is not a theoretical course.

29.3.4 The material used for this training is:-

- i) Building bridge opening hearts;
- ii) Building groups opening hearts;
- iii) Building awareness opening hearts.
The above are used in "Share Groups"
- iv) A set of 18 topics on target groups.
The above set is utilised in "Interest Groups"

29.4 PHASE 4

20

- 29.4.1 Known as "Training College." (See Index No.12)
For additional information, contact the ministry or the Dean.
- 29.4.2 Phase 4 is 2 years of "Spiritual development" based on "knowledge of the Word."
- 29.4.3 Phase 4 runs concurrently with phase 1,2 and 3.
- 29.4.4 The success of phase 1,2 and 3 on an ongoing basis depends upon the active participation of the individual believer.
- 29.4.5 Phase 1,2 and 3 is transmitted from one believer to another, in a one-on-one relationship, during the week at their convenience. The assistance of the Care Group Leader and Zone Pastor is available if required.
- 29.4.6 Phase 4 is taught from the pulpit by the 5 fold ministry and qualified lecturers.

29.5 PHASE 5

- 29.5.1 This is Care Group/Cell Leader training.
- 29.5.2 A trainee Care Group Leader is called an "intern" and is trained by an existing Care Group Leader within the Care Group.
- 29.5.3 An intern must have completed and operated in phases 1 and 2. Although Phase 3 is beneficial for the intern to have experienced, it is optional.
- 29.5.4 An intern must be in or have completed phase 4.
- 29.5.5 The intern may be released to be a leader of a Care Group once the Care Group multiplies out.
- 29.5.6 It is imperative that only quality Care Group Leaders are released.
- 29.5.7 The material used for this training is:-

21

- i) Shepherds guidebook;
- ii) Cell Leaders guidebook.

29.6 PHASE 6

- 29.6.1 Zone Pastors will be selected and released from among the Care Group Leaders.
- 29.6.2 They will shepherd specific zones in which there is a maximum of 24 Care Groups, equalling a maximum of 480 people.
- 29.6.3 They will undergo related training and will report directly to the leadership.

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VISION FOR 1996

We believe that the success of Christian Life Ministries for 1996 is dependant upon you and the fact that we will all co-operate with one another as a team, function as a body and live like a family. In order to be productive and effective for God in the coming year it is imperative that we have visions, goals and the necessary strategy. Without such, we will miss our day of opportunity, and our abilities, time, energy and valuable resources will be dissipated and wasted on unplanned and unfruitful activities. We don't just want to be busy in 1996, we want to be highly productive.

1. EVANGELISM

A church that is not evangelising is a dying church and one that has lost the very heart of God. God sent his only son to save the lost. We will not only train the body of Christ, but be actively involved in the following forms of evangelism.

- a) Crusade meetings with guest speakers such as Marc Bredenkamp.
- b) Street evangelism in teams, sharing the gospel one on one, handing out of tracts. Evangelists will be used to do on the job training of believers, right in the middle of the whitened fields where the action is.
- c) There will be door to door evangelism and one on one discipleship.
- d) Invitation evangelism where your unsaved family, friends and neighbours are invited by "Special Invitation" to an evangelism event, crusade or concert
- e) We see the church trebling in size in 1996.

2. CAREGROUP/CELLS

- a) We would like to see every person that is part of the ministry involved in attending Care Group/Cell meetings at least once a week.
- b) The month of January 1996 will be used to encourage and organize the entire church into the Care Group structure.
- c) Newly trained up Care Group Leaders will be released to function as from the first week of February 1996. This will accommodate the influx of people into the Care Groups.
- d) All those attending Care Group will spend 2 of the 4 evenings per month being equipped to minister to others, developing one on one discipleship, caring for and serving others, loving and following up the new converts and visitors that come in through evangelism.
- e) At least once a month all Care Groups and others in the church will gather for a combined, corporate prayer meeting at the church.
- f) We know that Care Groups will develop strong relationships, intimacy in the body and will allow for everyone to become more involved in ministry.
- g) We know that all will be cared for and ministered to in the small groups.

3. TRAINING COLLEGE

- a) We see all those coming into the church through evangelism and the Care Groups joining Training College and being trained in the knowledge of the Word.
- b) Training College will continue to increase its number of enrolments and make significant investments into the Body of Christ.
- c) We trust God for new subjects to be added and more lecturers to be raised up and brought in.
- d) We see a third year of training introduced with specialized equipping, this to be done at a later stage :- 1997.
- e) We see every member of the church and student at Training College being active in telling others about the College and encouraging everyone to enrol.

4. TENT

- a) In order to accommodate the growth of the church in 1996, we plan to purchase a white 1000 seater tent complete with chairs, stage, sound equipment, lighting and baptism font.
- b) We plan to purchase the tent early in 1996.
- c) The tent will be semi-permanently erected on the property for a 4 year period. A large bookshop and fellowship area will be incorporated into the facilities. The entire floor area will be concreted out. This will be a very comfortable yet inexpensive amenity.
- d) The finances that are usually spent on City Ablaze will go towards purchasing the tent. Should the recovery go well in the first half of 1996 then City Ablaze will be scheduled to take place at the end of October.

5. YOUTH FUN PARK

- a) When the tent is erected we will simultaneously build a Youth Fun Park.
- u) The Fun Park will consist of a roller blade rink, basketball court, half pines, ramps and jumps for BMX bikes, skate boards and roller blades. A volley ball court will be included on the grassed area.
- c) The entire area will be securely fenced, flood lights erected and a nominal entrance fee charged to cover the upkeep.
- d) This will be a great attraction in the community and an opportunity to share the gospel. This will also give our children a place to come for good clean fun.

6. CITY ABLAZE

- a) As you know City Ablaze is a yearly event for us as a church, and this will remain so for as long as the Lord gives us His motivation and approval.
- b) However, for 1996 we feel that the purchase and erection of the Tent and Youth Fun Park are a priority for the first part of 1996.
- c) The finances that are usually spent on City Ablaze will now go towards the Tent. Should the financial recovery of the ministry go well and hopeful even increase after this

investment, City Ablaze will be scheduled to take place at the end of October 1996. (This depends on the congregations faithful support and God's unction to do so.)

7. PRAISE AND WORSHIP

- a) We are building an "excellent" Praise and Worship team/teams during 1996.
- b) It will consist of piano, keyboards, guitars, drums, brass, bass, lead vocals, choir vocals.
- c) It will strive for excellence in ministry, in composition and in the spirit.
- d) We have a wonderful base on which we want to build to God's glory and for effective and powerful ministry.
- e) Those qualified in their field will be used to develop and raise up such a ministry of Praise and Worship right here in our midst. We have the people and the talent to make it possible. We need to develop the potential of praise and worship in us all.
- f) We trust for the Holy Spirit, the gifts and even healings, deliverance and salvations to take place during praise and worship. God's mighty presence to be manifested.

REMEMBER

- A) YOU ARE PART OF A GROWING, CARING, SUCCESSFUL, ANOINTED, POWERFUL AND SPIRIT LED, INTIMATE FAMILY AT CHRISTIAN LIFE MINISTRIES.
- B) WE NEVER GIVE IN OR GIVE UP BECAUSE:
GREATER IS HE THAT IS IN US THAN HE THAT IS IN THE
WORLD;
WE CAN DO ALL THINGS THROUGH CHRIST WHO STRENGTHENS
US;
WE ARE MORE THAN CONQUERORS.
- C) PLEASE KEEP THIS VISION PRAYERFULLY BEFORE YOUR
EYES DAY AND NIGHT. EAT IT, DREAM IT, SHARE IT,
LIVE IT.

IMPORTANT

PLEASE REMEMBER THAT THE ABOVE 7 AREAS OF VISION MENTIONED ARE GOING TO BE OUR MAIN FOCUS OF ATTENTION FOR 1996, BUT EVERY OTHER AREA OF MINISTRY AND ACTIVITY CONTINUES TO FUNCTION, PROGRESS AND PLAY ITS VITAL ROLE AS NORMAL.

CHRISTIAN LIFE MINISTRIES

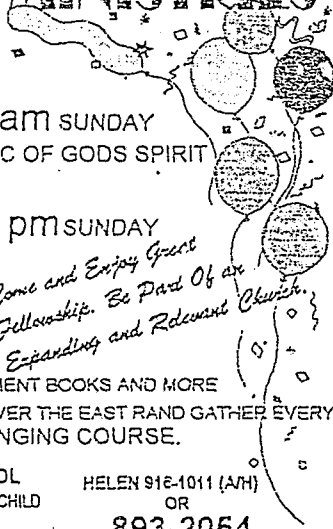
Celebration Service

* 9:30 am SUNDAY
EXPERIENCING THE DYNAMIC OF GODS SPIRIT



Training College

* 6:15 pm SUNDAY



- BOTH 1 st & 2 nd YEAR COURSES AVAILABLE.
- NO FEES - TUITION & MATERIALS INCLUDED.
- ENROL AT ANY TIME THROUGHOUT THE YEAR.
- COVERING 31 BIBLE SUBJECTS, 5 NEW TESTAMENT BOOKS AND MORE
- AT PRESENT OVER 300 STUDENTS FROM ALL OVER THE EAST RAND GATHER EVERY SUNDAY TO STUDY GODS WORD. A LIFE CHANGING COURSE.

Come and Enjoy Great Fellowship. Be Part Of an Expanding and Relevant Church.

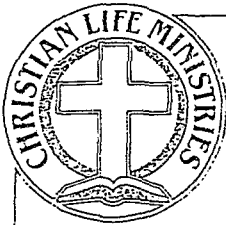


YOUNG DISCIPLES NURSERY SCHOOL
GIVING QUALITY EDUCATION AND CARE FOR YOUR CHILD

10 DEAN PLACE OFF TOKAI RD
FREE WAY PARK BOKSBURG

All Welcome.

HELEN 912-1011 (AM)
OR
893-2054
PASTOR KEVILLE ROBINSON



VISITORS CARD

THANK YOU FOR ATTENDING OUR SERVICE.
WE KNOW THAT GOD REALLY DOES WANT TO MEET
YOUR NEEDS, SO PLEASE HELP US TO BE OF
GREATER SERVICE AND ASSISTANCE TO YOU BY
FILLING OUT THIS CARD.

☐ A VISIT IS REQUIRED

☐ I HAVE SPIRITUAL, FINANCIAL,
PHYSICAL AND SOCIAL NEEDS ETC
(SPECIFY BELOW)

☐ I WOULD LIKE TO RECEIVE YOUR MAIL

☐ I WOULD LIKE TO BECOME A MEMBER

P.T.C.

MR ☐ MRS ☐ MISS ☐ DATE: _____

SURNAME: _____ ENG ☐ AFR ☐

NAME (MALE) _____ (FEMALE) _____

SENIOR CITIZEN ☐ ADULT ☐ TEENAGER ☐ MARITAL STATUS _____

HOME ADDRESS _____

POSTAL ADDRESS _____

POSTAL CODE _____

TEL. HOME _____ TEL. WORK _____

PLEASE DROP THIS CARD IN THE OFFERING BASKET

Hi-Tech Lining 91511761



TRAINING COLLEGE

Dean: BOB DANIEL

B Ed (RAU); B A (RAND); 1970

CHRISTIAN LIFE MINISTRIES
10 DEAN PLACE (OFF TOKAI)
FREEWAY PARK
P.O. BOX 17810
SUNWARD PARK 1470

893-2054
A/H: 896-1686



CHRISTIAN LIFE MINISTRIES
P.O. BOX 17810
SUNWARD PARK 1470

TRAINING COLLEGE

Enrolment Form *First Year / Second Year*

(Please Print)

1. NAME: DATE OF BIRTH.....

RESIDENTIAL ADDRESS.....

.....CODEHOME 'PHONE.....

2. POSTAL ADDRESS.....

..... CODE.....WORK 'PHONE.....

3. MARITAL STATUS NO. OF CHILDREN

4. OCCUPATION

5. NAME OF SPOUSE - HUSBAND/WIFE

6. CHURCH OR FELLOWSHIP YOU ATTEND

7. HOW LONG HAVE YOU BEEN BORN AGAIN (Romans 10:9 & 10)

8. HOW LONG HAVE YOU BEEN FILLED WITH THE SPIRIT (Acts 2:4).

9. DO YOU BELONG TO A CARE GROUP? YES/NO

10. WHO IS YOUR CARE GROUP LEADER?

TELEPHONE No.

I HEREBY AGREE TO ABIDE BY THE REQUIREMENTS OF THE TRAINING COLLEGE.

SIGNATURE

DATE



TRAINING COLLEGE

ENROL NOW FOR 1996

SPEAK TO THE DEAN: BOB DANIEL

LECTURES: TWO LECTURES ARE CONDUCTED EVERY SUNDAY EVENING
STARTING AT 5:15 PM

ENROLMENT FEE: R30-00

MATERIALS: ALL LECTURES, BOOKS AND MANUALS ARE FREE.
STUDENTS MUST PROVIDE THEIR OWN PENS, PENCILS,
WRITING PADS AND A GOOD STUDY BIBLE.

CURRICULUM FIRST YEAR - 1996

<u>SUBJECTS</u>	<u>LECTURERS</u>	<u>NUMBER OF LECTURES</u>
CHRIST IN THE TABERNACLE	BOB DANIEL	12
MOTIVATIONAL GIFTS	NEVILLE ROBINSON	14
SPIRITUAL WARFARE	RUTH ROBINSON	12
GIFTS OF THE HOLY SPIRIT	RUTH ROBINSON	10
PRACTICAL PRAYER LIFE	NEVILLE ROBINSON	12
TRIALS AND TRIBULATIONS	LEZANNE VERKUIL	4
DIVINE HEALING	MEYER VAN RENSBURG	6
FINANCIAL SECURITY	NEVILLE ROBINSON	5
BOOK OF JAMES	BOB DANIEL	11
PRESENT DAY MINISTRY OF JESUS CHRIST	DEON SLABBERT	4

THE OTHER HALF OF THE SUBJECTS WILL BE COMPLETED DURING 1997

CURRICULUM SECOND YEAR - 1996

<u>SUBJECTS</u>	<u>LECTURERS</u>	<u>NUMBER OF LECTURES</u>
PRAISE AND WORSHIP	NEVILLE ROBINSON	16
PRINCIPLES OF FAMILY LIFE	NEVILLE ROBINSON	13
LEADERSHIP	BOB DANIEL	18
MINISTRY GIFTS	RUTH ROBINSON	8
SECOND COMING	LAWRENCE WILSON	6
SURVEY OF THE OLD TESTAMENT	BOB DANIEL	20
LECTURES ALLOCATED TO COMPLETE HEBREWS	BOB DANIEL	7

THE OTHER HALF OF THE SUBJECTS WILL BE COMPLETED DURING 1997

Christian Life Ministries
10 Dean Place off Tokai Rd
Freeway Park
Boksburg

P.O. Box 17810
Sunward Park
1470

Dean: Bob Daniel
881 1541/54 1540/1111
Tel: 893-2052

Founder Pastors: Neville & Ruth Robinson

GUIDELINES

1. Lectures are conducted throughout the year from mid-January till early December.
2. The First Year and Second Year Course each take two years to complete.
3. College starts at 6:15 pm. A short period of Praise and Worship is followed by two lectures of 50 minutes each.
4. All students must ensure that:
 - a. attendance of the 1st lecture has been recorded before 6:15 pm.
 - b. attendance of the 2nd lecture is recorded at the end of the lecture.
5. All students must wear their identity badges at all lectures.
6. A bell will be rung at the beginning and the end of each lecture.
7. After the first lecture there is a 15-minute break
 - a. After 10 minutes, a warning bell is sounded and students are to return to their seats.
 - b. A second bell after 5 minutes will signal the commencement of the second lecture.
 - c. No food, cold drinks or liquid refreshment may be brought into the lecture rooms.
8. Students receive books and manuals when their enrolment has been approved.
9. Tests will be written throughout the year.
 - a. Students must attend at least 90% of the lectures to qualify for tests.
 - b. Students will be informed if they are eligible to write tests.
10. Students will be informed of the date of their graduation.

FIRST YEAR COURSE	DATE	SECOND YEAR COURSE
PRAYER	28/01/96	NO TEST
TRIALS AND TRIBULATIONS	11/02/96	EPHESIANS
FAITH	25/02/96	GALATIANS
THE HOLY SPIRIT AND WHO HE IS	10/03/96	NO TEST
PRESENT DAY MINISTRY OF JESUS CHRIST	24/03/96	HEBREWS
SPIRITUAL WARFARE	21/04/96	SECOND COMING
COVENANTS OF GOD	05/05/96	SERMON ON THE MOUNT
WORD OF GOD	19/05/96	SPIRITUAL AUTHORITY
RENEWING THE MIND	02/06/96	NO TEST
CHRIST IN THE TABERNACLE	23/06/96	PRAISE AND WORSHIP
MOTIVATIONAL GIFTS	04/08/96	COMMUNION WITH GOD
DIVINE HEALING	18/08/96	SURVEY OF THE OLD TESTAMENT
AUTHORITY OF THE BELIEVER	01/09/96	NO TEST
FINANCIAL SECURITY	15/09/96	NO TEST
GIFTS OF THE HOLY SPIRIT	13/10/96	NO TEST
LEADING LIFE ON PURPOSE	27/10/96	PRINCIPLES OF FAMILY LIFE
MAN ON THREE DIMENSIONS	10/11/96	NO TEST
PRACTICAL PRAYER LIFE/BOOK OF JAMES	1997	LEADERSHIP/MINISTRY GIFTS

Author Mitchell J A

Name of thesis The Estimation Of Aids-Related Deaths Amongst The Black Population Of South Africa And The Impact On The Assa Aids Model Mitchell J A 1998

PUBLISHER:

University of the Witwatersrand, Johannesburg

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